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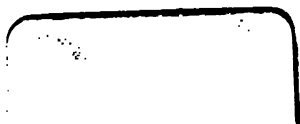




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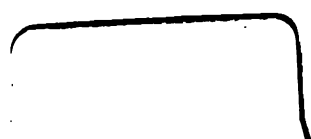




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THE CHURCH
IN ITS
RELATIONS WITH TRUTH AND THE STATE:

A REPLY

TO THE WORK BY

W. E. GLADSTONE, ESQ.

STUDENT OF CHRISTCHURCH, AND M.P. FOR NEWARK,

ENTITLED

THE STATE IN ITS RELATIONS WITH THE CHURCH.

BY

JOSEPH RATHBORNE,

STUDENT IN THEOLOGY.

“ With a ministry not of the sons of Levi, they have ordained a feast also like unto the feast which is in Juda, and they have come to think their own feast, which they had devised of their own hearts, to be as acceptable to God, and as rich in blessing to them, as that ordained by Christ himself.”—DR. PUSEY’S LETTER TO THE LORD BISHOP OF OXFORD.

L O N D O N :
LONGMAN, ORME, BROWN, GREEN & LONGMANS,
PATERNOSTER ROW.

1841.

1018.

ALSO, BY THE SAME AUTHOR,

I.

**LETTERS OCCASIONED BY THE PROSECUTION OF THE
Widow Woolfrey. Now Published a Second Time, with an Introduction
and Appendix.**

II.

**GOOD FRIDAY AND EASTER SUNDAY. "The chastisement of our
Peace upon him, and by his bruises we are healed." Isaiah.**

III.

**A LETTER TO THE PROTESTANTS AND DISSENTERS OF THE
Isle of Wight.**

IV.

**REPLY TO THE REV. B. RODRIGUEZ ALMEDA, fully discussing
his Reasons for his Apostacy from the One Holy Catholic and Apostolical
Communion.**

V.

**A LETTER TO DR. ADDAMS, D.C.L., SHEWING PURGATORY
inseparably connected with Prayers for the Dead. Dedicated to Dr. Pusey,
and the Oxford Divines.**

INSCRIBED TO
DANIEL O'CONNELL, Esq.

M.P. FOR THE CITY OF DUBLIN:

WHOSE LOVE FOR HIS COUNTRY
IS SURPASSED
BY HIS ZEAL FOR ITS DIVINE RELIGION ;
AND
WHOSE UNRIVALLED TALENTS
YIELD THE PALM TO HIS PUBLIC SERVICES.
ARDENT, PERSEVERING, SUCCESSFUL,
AMIDST THE THANKFULNESS OF ALL FREEDOM'S FRIENDS ;
IN AN ILLUSTRIOUS OLD AGE,
HE AWAITS THE REWARD
OF THE
FAITHFUL SERVANT.

COWES, MARCH 19th, 1841.

LONDON :
C. RICHARDS, 100, ST. MARTIN'S LANE.

PREFACE.

“ Quid me scribendi tam vastum mittis in æquor?
Non sunt apta meæ grandia vela rati.”—*Propertius*.

ON presenting to the public the following work in defence of the primitive Christian truth, I may be permitted to make some preliminary observations.

For the office of an instructor of my fellow-countrymen, through the medium of the press, as I have always hitherto felt anything but an inclination, so I may unaffectedly say, that I feel I possess very insufficient abilities. Nature has been parsimonious to me, in its bestowal of those talents, which are required for the making of any lasting impression upon the mind of a reader. Preferring, moreover, a quiet seclusion from the world, more adapted to my favourite pursuits, and better fitted to a constitution of extreme delicacy ; but three years ago, nothing would have persuaded me that I could have allowed myself to be brought forward from my tranquil retreat, to become a bold, and, I trust, unflinching vindicator of that holy cause, to which, I hope, I have already been an humble instrument of some good service. That my unobtrusive career of private usefulness would have become now almost merged into the far more arduous, and often more thankless office, of a public defender of the faith, is what I never could have expected. My mind would linger with peaceful content upon subjects of religious contemplation, much rather than be animated with the hope of the most glorious victory in the arena of religious dispute ; and though not equal, from ill-health, to a constant devotion to my library, yet few sympathise more feelingly than I do, in the sentiments thus elegantly expressed by the present accomplished Secretary-at-War, the Right Hon. Thomas Babington Macaulay :—“ I feel this more strongly, perhaps, than many others may, arising from some peculiarities of my own mind ; for I can say, that books have been to me dear friends ; they have been my comforters in grief, and my companions in solitude ; in poverty they have more than supplied me the place of riches ; in the midst of much that has been vexatious and distressing, they have contributed to keep my mind serene and unclouded.”

An occasion at length presented itself which forced me from my quiet retirement ; an occasion, too, well known near the spot where I am writing. The celebrated and very amusing trial of Breeks *versus* Woolfrey—or, more truly, of Protestant principles *versus* Catholic truth—has not yet been entirely forgotten. Great was my joy, that if I were bound in honour to take a prominent share in the responsibility of publicly urging on a case, upon which I had been privately advised with, in its every movement, its trial was crowned with a glorious victory to the professors of the ancient, pure, and undefiled religion. And if some of the clergy of the Church of England are so unwise as to continue commemorating, as a yearly festival, on the 5th of November, the happy termination of the contemptible conspiracy of Catesby ; they should set apart, in their calendar, the 1st of April, to do honour to the memory of the glorious exhibition we made of their cause, before the British nation, in their own Court of Arches, during the year of our Lord 1838.

This victory was soon followed by a controversy of a very painful and distressing character, which I was compelled to enter into with an unfortunate apostate priest. But that return to the bosom of his ancient mother, the holy Catholic Church, which he and his accomplices have attributed, under God, entirely to my unworthy exertions—the signs he manifested of deep sorrow for his dreadful guilt—and his subsequent retirement to a religious asylum, there to bewail for the remainder of his days, the insane folly he was guilty of, in rejecting the primitive truth, for one of the new-fangled systems of the sixteenth century's religious innovations—gladdened every Catholic heart, while it overwhelmed me with consolations which no one can take from me.

Having thus lent my helping hand, I have not been permitted to return to my former pursuits. Upon attacks being made upon Catholicism, I have found myself singled out to repel them ; and I trust, therefore, that the small works I have already published, as well as the present volume, will, with meek and unprovoking spirits, derive no little interest, from none of my combats being of my own seeking. The present may not, too, be the less appreciated, on account of the novel character of our polemical gladiatorship, and of the new ground chosen by the Knight of Newark, for the ordeal of our wager of battle.

While I certainly shall strive so to select my armoury, that the weapons which I hope successfully to employ against him, may be shown to be fully adequate even to the discomfiture of any other antagonist, who may, in a love for contention, wish again and again to contend with some other of my Catholic brethren, upon the same field where I am meeting a very able and distinguished opponent.

The work of Mr. Gladstone, entitled *The State in its Relations with the Church*, already in its third edition, was placed in my hands, for the first time, on Friday, the 3rd of last July; and upon an intimation, received from an eminent divine and dear friend, that religion demanded the exertion, I reluctantly consented to prepare an answer to a work, held by a certain party in the Church of England, in the very highest estimation. Yet I hope that I shall have the good fortune to convince all candid and unprejudiced readers, that instead of, under the cloak of a pretended reformation, introducing injurious and fatal novelties into the great Christian family, it would have been far better for England had she still maintained the Catholic and conservative principle expressed in the language of Cicero: "*De sacris hæc sit una sententia, ut conserventur.*" Even Mr. Gladstone's very dedication of his book, contains a virtual acknowledgment, that the illustrious University of Oxford, founded by our Catholic ancestors, and held by them, until they were robbed of it by the oppressor and the spoiler, in the profession of Catholic Christianity, for seven long ages, tried and not found wanting, was a fountain of blessings, spiritual, social, and intellectual, to this and other countries.

To another kind of ordeal to which I am also now approaching, and one of which so many writers feel such painful apprehensions—viz., that of criticism—whilst not able to foresee how numerous may be the burning shares that will probably be placed to try me—I must own, I look with cool indifference. For though public approbation may be grateful to the ear, and words of kindly encouragement fall like the most gentle and refreshing dew, yea, like drops of honey, to sweeten the toil of that labourer in literature, who, like the busy bee, profits not himself by his labour, but works entirely for the benefit of others—*sic nos non nobis*—yet he who is so unwise as to seek for that applause, which may be withheld from caprice, may be denied from

prejudice or envy, weakly places himself in that painful situation elegantly described by Dr. Johnson :—" When once a man has made celebrity necessary to his happiness, he has put it in the power of the weakest and most timorous malignity, if not to take away his satisfaction, at least to withhold it." Now, being determined never to place my peace of mind in the power of another—with the pleasing assurance of my conscience, that I have done my duty in defending my religion with the poor share of abilities I am master of—I shall leave the effect of my exertions in the hands of that divine Being, to support the cause of whose ancient faith my labours have been entirely directed.

"Still happier, if I till a thankful soil,
And fruit reward the honourable toil."

It may not, however, be inexpedient, concludingly to remark, that, while dedicating this book to the learned and illustrious member for the city of Dublin, and thus paying him a mark of grateful respect, I in no manner pledge myself to any one single article of his political creed. In politics I never meddle. In public I am not to be seen but in the duties of my station; in private my whole attention is devoted to the arduous obligations of my state, looking forward to the ineffable consolations of a happier existence in a better world. And as to this work, no one will, in all probability, read a single line of it, until it comes from the press. Gratitude we all owe to Mr. O'Connell, because, but for him, no English Catholic nobleman or gentleman would now be a freeman in the land of his birth. But otherwise I am totally independent of him; I never met him but once in my life; I probably may never have the honour of seeing him again; and I covet nothing that he can give me except his esteem. His bitterest political opponents, therefore, as well as his most devoted partisans, may take up the following pages in the fullest assurance, that while they defend the religion of Mr. O'Connell, they do not pledge me to a support of his private political opinions. Only let my readers follow the counsel of Lord Bacon :—" Read not to contradict or confute, nor to believe and take for granted, nor to find talk or discourse, but to weigh and consider." My appeal is from Mr. Gladstone, who has misrepresented both my faith and his own, to the superior judgment of my honourable fellow-countrymen. We both stand at the bar of public opinion. I have no fear of the result.

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THE CHURCH

IN ITS

RELATIONS WITH TRUTH AND THE STATE.

ETC.

CHAPTER I.

“Qui benignitate et clementiâ imperium temperavêre, his læta et candida omnia visa ; etiam hostes æquiores, quam aliis cives.”—SALLUST.

SIR,

1. If I may be permitted to translate the Latin word *imperium*, as signifying influence—a meaning attached to it in more than one classic writing ; the above sentiment of Sallust is not inapplicable to the effect produced by the conciliating language, which generally has come from the lips of the member for Newark. Thus while, unfortunately for England, you seldom employ that power, which great talents, and a highly cultivated mind, secure for their possessor, in promoting or advancing the liberties of your fellow countrymen ; nor yet do you appear able to detect the very equivocal character of what you always designate as, *par excellence*, The Church ; yet there is so bland a tone in your addresses to the senate of the nation,—such an urbanity of treatment, which you do not refuse the professors of the ancient faith, that while you are far from gaining the assent of your antagonist’s judgment in favour of your crude, ill-matured speculations, you evidently fain would lure him, through the medium of his good nature, to surrender to you positions, of which you are reckless in attempting the seizure. If you be in those moments our formidable antagonist, it is by the softness of the siren, not by the strength of the giant ; it requires more of the wisdom of a Mentor to caution our youth against the alluring voice of a Calypso, than the art of an Ulysses to blind you, while daringly attempting to devour the bread, which our forefathers have cast for us upon a sacred perennial stream, at the very head of the river of primitive Christianity.

2. But the waters of which you would now make us drink, are drawn from well springs, which the heroes of the pretended

Reformation, like your favourite Chinese, "of course have poisoned." And from the perusal of your volume, in which you promise us much of correct and profitable instruction, we rise up totally disappointed. We find, that it is vain to rely upon your promises; that, like a certain representation of the ancient borough of Lancaster, the little to be gained from it, is nothing to be compared with the golden and weighty considerations, that must be parted with in obtaining it; and that if we be willing to stand by you, it must be in opposition to our own hearts, and for a temporal benefit. If we cast a white shell in your favour, we must throw a black one against the collected wisdom, and the united suffrages, of all primitive Christianity; and upon that shell, we must write our ungrateful condemnation of the just and ancient truth.

3. Hence, while you are feignedly pleased to boast, that with you, and not with the Dissenters of England, is that true Church from which they have unlawfully gone forth; you proceed to a very absurd length in trying to show, like a manful Puseyite, that we, though possessing the primeval form of Christianity, ought to be incorporated into your unnatural filiation. You would wish the order of nature to be violated, by the ancient Mother becoming as the progeny of an undutiful child; and you must not, therefore, be surprised, if I now stand forth, and invoke the attention of our fellow countrymen, while I combat for the sacred hearths of our forefathers—for the holy fanes of their ancient worship. And I hope to be fully successful in my attempt to prove, that ours alone is the first form of Christianity. To it belong the priesthood of Levi, and the succession to the high sacerdotal powers of Aaron; while yours is an altar of schism. That altar was placed on Garizim, not by a Moses, but an Alexander. So that were a stranger, a Ptolemy, to be now called in as an umpire to decide upon our rival claims, he would immediately declare that the true succession is with us. Indeed, I will write down what I am certain must be the verdict of your trial, in the very words employed by your own wayward Dr. Pusey, in his romantic letter to the Lord Bishop of Oxford:—"With a ministry not of the sons of Levi, you have ordained a feast, also like unto the feast which is in Juda; and you have come to think your own feast, which you have devised of your own hearts, to be as acceptable to God, and as rich in blessing to you, as that ordained by Christ himself."—p. 161.

4. The Greek quotation, which appears upon the title-page of your recent publication, would lead us to the supposition, that what our ancient Christian forefathers have taught us regarding the truth; and what, duly introduced into this country, at its conversion from paganism, by the successors of

the apostles, was received by the whole body of our religious ancestors, and was by them fervently cherished, and amply supported by pious endowments, upon which religious novelties are now fattening; ought never to have been inconsiderately and cowardly thrown away. And yet it was cast out by the arm of a tyrannical usurpation of unconstitutional authority; and that, too, not in order that a purer revelation might be gained to our beloved country, from those heavens from which the ancient truth descended in the bosom of the incarnate Saviour; but that pelf, that a great portion of the property in lands and money, which had been dedicated in this country for the perpetual support of the Catholic religion, with its monasteries, churches, and colleges, might be brought into the honest keeping of a rapacious and voluptuous monarch, and his shameless parasites. For what the hungry lion cast from his royal paw, was ravenously grasped in the claws of his sycophantic jackalls. "The Reformation (said our prime minister, Lord Viscount Melbourne, in the House of Lords) unquestionably did not originate from the purest motives, nor was it carried on by the most justifiable means. The learned counsel had referred to the case of the seizure of the lesser monasteries, which were suppressed by the first act of the 27th Henry VIII, cap. 28; but let not your lordships suppose that these monasteries were very small, for I believe there were about two hundred and seventy religious houses then suppressed, and that their landed property amounted to as much as thirty thousand a year, and their personal property to as much as a hundred thousand. In history, however, it was said, that surrenders came from very few of these houses, and the act proceeded entirely on delinquency. Had it been otherwise, it would have been recited in the act, because when the greater abbeys saw their brethren dismembered in that way, they did make surrenders; and the act of 33rd Henry VIII went on nothing else but surrender; and for this reason, that they could not do otherwise. But the learned counsel wanted an exact precedent on this occasion. I think I have one in my hand; because having paid much attention to this subject, and having gone back in my research to the time of Edward II, I must have met with a precedent in the time of Henry VIII. If your lordships look to the 32nd Henry VIII, cap. 24, you will find that was an act to seize into the hands of the crown the possessions of the knights of St. John of Jerusalem. They being without the jurisdiction of Henry VIII, denied any delinquency on their part, and their possessions were seized solely on the ground of their adherence to the Roman Catholic religion."—Speech upon the Ecclesiastical Revenues Bill, July 27th, 1840. Thus, sir, in the first instances, covert sacrilegious thefts were committed. When not even a

feigned pretext could be adduced to cloak the wickedness of Henry's den of thieves, a daring robbery was openly avowed and boasted of. Law, to be sure, was made the abettor of the crime; but law, when generated by injustice, is the most cowardly, as well as the most cruel, of all oppressors—the cruelty of a Caligula, grafted upon the low cunning of a Tiberius.

“T' intrench in what you grant unrighteous laws,
Is to distrust the justice of your cause.”

5. To reply to the many ungrounded and unguarded assertions, which I find scattered over your series of very able essays, I feel myself invited by no less a person than yourself. For, in the words of the eminent Herder, you call me to finish what you have left incomplete. You promise me, moreover, with much fine taste, in an elegant citation from Plato, that if I have anything better than you to say, upon a subject which affords room for that improvement, which a detection of its truth, from its broken shadow, can give to it; in disclosing to you my sentiments, I shall not be regarded in the odious character of an enemy, but be looked upon as clothed in the charming guise of a friendly instructor.

6. But while detecting the ancient form of Christianity, from that novel congeries of fractional portions of truth and error, which you have endeavoured to fit together by a most extraordinary system of dovetailing, I am very well aware, that I must not content myself with breaking up your sorry handiwork. I must also present before my readers, some of the beauties of the ancient ark, put together under the direction of God himself, from the purest materials, and by his chosen workmen. Being framed by the true and primitive children of Levi, into the form which was prescribed upon the holy mount, it can be preserved only under the guardianship of those to whose first and faithful keeping it was given. And if it is not to be touched in the rash, though well-meaning zeal of a friendly but unconsecrated Oza, it certainly is not to be improved by the daring hands of those, who, like you, are both trying to snatch from its lawful ministers the censer of the sacrifice, and to carry on a work of pretended reform upon the very symbols of the ancient Christian and Catholic communion.

7. But the Catholic truth will again prevail over all present novelties. That it will ever again be restored in this country to all its ancient external glory, I avow no expectation. Of one thing, however, I have long been fully convinced, and every day strengthens that conviction; viz. that for Protestant error much longer to preserve its empire, it must be constantly recommending itself under new forms, and thus perpetuate its meretricious charms of novelty. It will not be able to support itself

merely upon that mound of earthly treasures, which it robbed from the parent institution ; it cannot possibly continue as a bird of prey, which will not be satisfied unless it eat the bread of hated subsidies, a vexatious poll tax, wrung from the Dissenters and Catholics under the odious form of Church Rates ; it will not be borne, stalking about the country as an imposing collector, gathering a ship-money for the boat of queen Elizabeth, not for the bark of St. Peter. And that property, which was taken from the mother Church of Christendom, in the face of all the testamentary settlements of founders, will either, in the returning good sense and good feeling of the nation, be again restored to the religion professed by those same pious and holy founders ; or, like all ill-gotten wealth, it will continue to bring a canker to the goods of its holders. Perhaps even seized upon by some religious sect, still in embryo, it will be held by it upon the very same kind of title on which it is enjoyed by its present possessors,—an act of parliament obtained by the influence of the stronger. For the sentiment recorded by Tacitus, was the principle of the acts of spoliation committed upon Catholicism :—"Id enim est æquius, quod est fortius ;" and those appear to me to be the worst friends of Protestantism, who are lavish in their commendations of either the means or of the men, that placed the present established Church upon the ruins of that venerable structure which they sacrilegiously overthrew. The grants of Henry VIII to his companions, in his share of the pretended Reformation, in those tragic scenes of which he was the first worthy teacher and example, "were (says Mr. Burke) from the aggregate and consolidated funds of judgments iniquitously legal, and from possessions voluntarily surrendered by the lawful proprietors, with the gibbet at their door."

8. But let not, I say, sadness at these past afflictions to the ancient religion of all our common forefathers, dishearten the people of God's promises. "However gloomy our prospect may at any time be, let us wait patiently (writes Bishop Horne), as the husbandman doth, all the winter, in expectation of a future crop, from the seed which lieth buried in the earth. Light and gladness are sown for the righteous and true-hearted, though they may not yet appear. Tribulation itself should not prevent rejoicing—to the end that we may always remember with gratitude how great things he hath done for us already, and reflect with comfort on those much greater things which he hath promised to do hereafter." For one thing is quite certain, that no blessing can follow an act of sacrilege. Walton informs us, that the Protestant Archbishop Whitgift, on a certain occasion, when he feared she might be induced to improve upon her former religious spoliations, addressed the following language

to Queen Elizabeth—language pregnant with subject-matter for the deepest and most earnest consideration. “This may occasion your Majesty to consider that there is such a sin as sacrilege, and to incline you to prevent the curse that will follow it. I beseech you to consider, that Constantine the first Emperor, and Helena his mother; that King Edgar, and Edward the Confessor, and indeed many others of your predecessors, and many private Christians, have also given to God and his Church much land, and many immunities, which they might have given to those of their own families, and did not; but gave them as an absolute right and sacrifice to God: and with these immunities and lands they have entailed a curse upon the alienators of them—and though I pretend not to prophecy, yet I beg posterity to take notice of what is already become visible in many families: that Church land added to an ancient inheritance, hath proved like a moth fretting a garment, and secretly consumed both: or like the eagle that stole a coal from the fire, and thereby set her nest on fire, which consumed both the eagles and herself that stole it.” These words of this Protestant Archbishop deserve the most serious thought. For, to quote the words of the member of Parliament for N.W. Nottingham, Mr. Gally Knight, a very orthodox and zealous churchman, addressed to the House of Commons on the 6th of April, 1840:—“The honorable Baronet (Sir Robert Inglis) when he spoke of diverting property from uses to which it was destined by original founders, should remember that the original founders were Roman Catholics, and if the wills of original founders had been allowed to stand in the way, how would the chapters ever have become Protestant?”

9. In the meanwhile, the ancient religion has always been found to possess within itself a latent principle of resuscitation, which will triumph over every opposition, and which, like its divine Author, will not allow it to see corruption. Though, like justice, often for a time held in bondage, it is sure to regain its former ascendancy at some later period, in spite of the most violent onslaughts of its enemies, or the temporising timidity of its friends. “*Suis illa contenta est viribus, et veritatis propriæ fundaminibus nititur: nec spoliatur vi suâ, etiamsi nullum habeat vindicem: immo si linguæ omnes contra faciant, contraque nitantur, et ad fidem illius abrogandam consensionis unitæ animositate conspirent.*”—*Arnobius contra Gentes.*

CHAPTER II.

"My thoughts have run most, and dwelt longest, on the concerns of the Church and religion. I have always had a true zeal for the Church of England; I have lived in its communion with great joy, and have pursued its interests with unfeigned affection; yet I must say there are many things in it that have been very uneasy to me."—BURNET.

1. If, sir, so eminent a prelate of your Church, and so devoted to its interests, as was Bishop Burnet, could discover in it many spots and wrinkles, and see much most oppressive to the consciences of its professors;—if he could meet imperfections in its Articles, and see imposition in obliging its members to their subscription;—if he were awake to defects in that Liturgy of Common Prayer, which its authors declared they were, in forming, directed by the Holy Ghost;—if moreover he could say, in the conclusion of the *History of his Own Times*, "As for the ecclesiastical jurisdiction, it has been the burthen of my life to see how it was administered;"—if too he wept over the Church of England's total want of a well-regulated discipline, a want also regretted in the preface to its office of Communion;—surely, sir, I, a member of the ancient faith, may be pardoned, if I admire not your religious constitution,—if I deem its ministers to be "not of the seed of those men by whom salvation is to be brought to Israel." And when this same distinguished prelate is at the same time pleased to assert, that all this is no just ground for the separation of the Protestant Dissenters from its communion; and that, because, to use his own words, "I never could think a separation lawful, unless the terms of communion amongst us were unlawful, and did oblige us to sin; that seems the only justifiable cause of separation, of leaving the established Church, and setting up a distinct and separate communion;"—if, sir, I am prepared to show hereafter, that without even having the above defects which the Bishop so bitterly complains of as existing in the Church of England, there certainly are no terms of communion in the holy Catholic religion, from which your pretended Reformers separated themselves, which are either "unlawful or oblige a man to sin:" may I not assert that your boasted Church is an establishment unauthorised, even upon your own principles, as well as by the unalterable laws of your God? And hence there was no need of commencing your work, by lamenting so bitterly the Catholic's efforts to dissolve the connection between a State to which we are wedded by our love of our country's free and liberal institutions, and a Church which is as defective as it is novel; between a government built upon

Magna Charta, and an establishment oppressive to all objectors to its creed. For as I proceed in my reply to your book, we shall discover that your Church is found wanting in those great original principles by which the primitive Christian communion was first cemented, and was afterwards ever preserved, from the ascension of the Saviour, down to our times, upon whom the ends of the world are come.

2. But, sir, I am indeed more truly surprised that you could venture on the statement, that "we deem you Protestants so involved in fatal error, that you must pass through the zero of national infidelity in order to arrive at truth." It is true, provided you think, that when your first Protestant forefathers forsook the pastures of eternal life, they had to wander through a labyrinth of infidelity, before they arrived at their present shifting sands, upon which they and their children, have ever been moving backward and forward, and never continued in one stay; provided you think that the Church of England has even passed through Socinianism, as it certainly has through Lutheranism, and Calvinism, Antinomianism and Evangelicism, Laudism, and Hoadleyism, and now for a time would seem resting upon its fickle seat prepared for it by the admirers and followers of Dr. Pusey; provided, sir, you are pleased to agree with one of your very eminent Oxford Divines, who, in the 115th number of the Quarterly Review, tells us, that the Church of England has, by neglect, thrown many of her children into that condition, that they must necessarily "pass through the zero of infidelity," before they will feel a genial warmth from the sacred sun that cheered and comforted our pious and Catholic ancestors; provided, sir, you think with him, that you have "permitted an enormous population to grow up—villages have swelled into towns, and towns into cities; and whole regions have been seized on by that mammon whom you worship, and converted into mothers of the human race, forcing every day into existence squalid, degraded beings, to be used as men would use a spade or a pickaxe, without a check against the torture of their bodies, or one thought for their souls—while, in the mean time, you have been living on peacefully, and therefore inactive—fancying that the wealth of the Church was sufficient to supply its wants; and instead of seeing, in the efforts and extension of dissent, a proof of some defect in yourselves, lamenting over it as extravagance, or perhaps treating it with contempt;" provided I say, sir, you agree with this eminent Protestant Divine, and your mind cherishes all the opinions I have here rehearsed; then, sir, I can understand how you yourself may deem it very true, that a great portion of your members must pass through a state of infidelity, the atheism of a total mental ignorance, before their arrival at the bright regions of Catholicism. But

then this transitory condition of a total spiritual desolation, is your own work. With it we have nothing to do. Even the charge of this being the present condition of your Church, is from your own friends and brethren; it comes from your own most distinguished members. If judgment is against you, that judgment has been passed by your own mouths. How then, in the name of all that is righteous, I ask you, could you think of attempting to fix upon us the hateful statement, that you must be made infidels, before you can become orthodox Catholics? Even the dog can come to good food, without going to the vomit; the swine to a green mead, without passing through a slough; and surely the generous people of England may return to the religion of the Barons of Runnymede, without becoming the disciples of a Hobbes or a Paine, a Collins or a Bolinbroke, a Gibbon or a Hume. By making such unfounded charges against us, instead of a stone of joy to your friends, you will become a rock of offence; weak intrenchments, far from being a protection, only furnished instruments of destruction to be thrown from the catapults of a more powerful hostile legion; a stone may be a stone of gladness to the enemy, if not slung from the arm of a David, nerved by Omnipotent Justice. Therefore I may say to you, with Henry the Fifth in Shakespeare:—

“ My speech intreats

That I may know the let, why gentle peace
Should not expel these inconveniencies,
And bless us with her former qualities?”

3. That peace, sir, will not be certainly the better promoted, by your employing misnomers or nicknames in designating the professors of the ancient truth;—by your stooping so low as to point out the primitive Church of Christendom by terms of opprobrium and insult;—by calling those, recognised by the laws of your country as Catholics, by the offensive title of Papists or Romanists. This is copying the ancient disgusting practice of the followers of Donatus and Montanus. There is not, sir, a country in Europe in which we are not known and distinguished by the name of Catholics; there is not a kingdom in which the assertion which St. Pacian made of the faithful in the fourth age, is not also now true of us—that “as Christian is our name, Catholic is our surname;” there is no portion of the Christian world in which, through complying with the injunction of St. Cyril of Jerusalem, of asking “not merely for the house of God, but for the Catholic Church,” we should not immediately be shown to some place of our own only primitive worship; there is not a spot where our opponents, who sometimes strive to seize our glorious designation of Catholic for themselves, are not so frustrated in their attempts, that, to use the words of St. Augustin, “although all wish to acquire

the name, yet should a stranger ask where the Catholics assemble, the separatists themselves will not dare to point out any of their own places of meeting." A feeling, therefore, of chivalrous propriety should prevent a brave champion from taking up dirt, and casting it at the antagonist whom he cannot overthrow in the legitimate tournament. You, sir, are in communion with the metropolitan church of Canterbury; we are in communion with the most eminent of Churches—the Church of Rome, to which, to use the words of St. Irenæus in the second century, "on account of its superior headship, every other must have recourse—that is, the faithful of all countries." As then, sir, the first of these communions does not make you Canterburians, or prevent you from being members of the Church of England,—neither does the second prevent us from belonging to, and being the only true members of the Catholic Church, the mother and mistress of all the true believers, in every Christian nation, of every Christian people, and tribe, and tongue.

4. I know, indeed, it so happens that many Protestants now-a-days, particularly Dr. Pusey and his enlightened party, have taken a most unaccountable liking for the name of Catholic, and almost hold that of Protestant in total disesteem. Even Dr. Pusey has gone so far, in his letter to the Bishop of Oxford, as in the twelfth page to avow his very aversion to the designation of Protestant, which, he has the effrontery to assert, belongs historically only to the Lutherans, while it has been nowhere adopted in any formulary or document of the Church of England!

5. On the 28th day of June 1838, I found myself in one of the most magnificent temples ever erected by our English Catholic forefathers, that they might, within its sacred walls, honour the Almighty Creator of the universe according to the forms of worship prescribed by the primitive Christian religion. I saw not its altars surrounded, as they once were, by the mitred prelates who officiated under its vaulted roof, while clouds of incense were ascending, emblematic of their fervent prayers, to heaven. A change had come over the visions of the past. The glorious mitre, the grandest ornament of the Princes of God's Church, was now exchanged for a shabby trencher cap; though on looking at what a friend told me was the organ of veneration of these new-fashioned prelates, I saw that they need not be ashamed of their trenchers. They were very suitably emblematic. The feasts of their new religion were more wholesome to the outward man, than would have been the fasts of the old. The only remaining altar in this temple, was covered with the most elegant plate, evidently intended for some religious ministration. And yet no priest

nor prelate attended, to offer up the eternal sacrifice; no lights (which St. Jerome tells us were burning in the primitive Church, even when the sun was near its meridian) were there, to tell us their mystical representation of the light of our faith. The sanctuary too of this Sion seemed totally desolate; there was no one who cared for its solemnity. But just beyond the precincts of the ancient most holy place—yea, the holy of holies—beyond the spot where the victim of Redemption was anciently daily offered up to his Eternal Father,—a vision arose, grand and yet lovely, gorgeous and yet sweetly beauteous. There sat England's hope—the fatherless child of Edward, the most generous, liberal, and upright of our country's princes, with one only distinguished exception, the illustrious Augustus Frederick. She sat above her standing princes and nobles, her knights and her warriors, “decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life, and splendour, and joy.”

6. An interesting figure now presented himself before her. His countenance was one of such captivating mildness, that I felt almost persuaded against my conviction, that from it beamed forth a charity of Catholic benevolence. He bore a venerable demeanour, which I wished were only figurative of a still more venerable creed. It was then I heard the following dialogue. It took place, as prescribed by the ritual of the new religion, precisely in the most solemn part of the religious worship. Not as I have seen it pretended, after all the sacred rites had been finally concluded, but at that portion of the morning prayer, or communion service, which precedes the sacred rite of the administration of the sacrament. I own I wept while I beheld that innocent and lovely successor of Edward the Confessor, a Princess gifted with many of those amiable and patriotic virtues which made the sainted monarch the delight of his people, taking an oath which that royal founder of Westminster Abbey would have closed his ears to with the veriest loathing. He would have cast from him his crown as a paltry bauble, rather than have polluted his holy lips with a promise to become a nursing parent to a form of religious innovation, an upstart rival to the creed of our forefathers, to a religion far more ancient and more sacred than the most ancient dynasty in Christendom. But alas, to what a pass will not the prejudices of education bring the most noble and generous of minds. Pity it was, that Dr. Pusey was not near, to prove that the present Church of England is not a Protestant communion. Pity that he did not persuade the prelates to swear this most illustrious princess to be a professor and a protectress of the Catholic Religion. “*Archbishop of Canterbury*: Madam, is your Majesty willing to take the oath?—*Queen*: I am willing.—*Archbishop*:

Will you to the utmost of your power maintain the laws of God, the true profession of the gospel, and the *Protestant reformed religion* established by law?—*Queen*: All this I promise to do.” And then

“ Her sweet smiles
Were like the morning radiance, when ascends
The star of day in cloudless majesty,
To wake the dreaming world.”

Moreover, Dr. Pusey and his party, of which you, sir, appear to be a very eminent member, are guilty of something very like disloyalty and high treason, in refusing to any one of the religions of the sixteenth century, except the Lutheran, the title of Protestant; in rejecting the name of Protestant, as a misnomer which in no way belongs to the members of the Church of England; in moreover trying to beautify and disguise yourselves in the brilliant feathers of a bird more ancient and more illustrious; radiant with a distinctive beauty imparted to it as the favourite of heaven. For by the act of settlement, the 12th and 13th of William III, cap. 2, the succession and right to the throne of Great Britain is settled upon the Princess Sophia of Hanover, youngest daughter of Elizabeth, the Queen of Bohemia, and a child of James the First; and upon the heirs of her body, being *Protestants*. Her present most gracious Majesty is certainly not a Lutheran, but a member of the established Church of England. Therefore, in steering clear of what he thinks a Charybdis to the establishment, by asserting that the Lutherans only are Protestants, and denying this name to the members of the Church of England;—poor Dr. Pusey falls foul of Scylla, exposing himself to the awful peril of having to hold up his hand in the Court of Queen’s Bench for virtually questioning the right of his Sovereign Liege Lady, to wield the sceptre of the united kingdom of Great Britain and Ireland. And I must own, if placed in the very unpleasant plight, of being made to stand his trial for high treason, I have little doubt the good Doctor would wish his assertion about the title of Protestant, no better a fate than Archbishop Tillotson was pleased to desire for the Athanasian creed. He would be very “glad to be well rid of it.” For otherwise, he would cut but a very sorry figure, if he had nothing but some of his vapoury antitheses, to present in reply to an indictment filed against him by the acute and most learned, yet plain matter-of-fact man, Sir John Campbell, Her Majesty’s Attorney General.

8. Whether, sir, after all, the dignitaries of the Church of England have not some Jasonic propensities, which lead them to prefer a golden fleece, whenever it appears within their reach, to every claim to the ancient palliums made from the wool of a

spotless lamb, I do not pretend to form any opinion. Certain, however, it is, that upon a very memorable occasion, during the last session of Parliament, when loaves and fishes suddenly made their appearance, all that has been said by them regarding their claim to the title of Catholic, was entirely forgotten. On the occasion of the subject of the Protestant Canada Reserves being brought before the House of the Lords spiritual and temporal, Lord Melbourne and his party were pleased to differ from Dr. Pusey and the New Lights of Oxford, by not judging that money, belonging exclusively to Protestants, ought to be given exclusively to Lutherans. Nor yet did they think it right to bestow the *whole* of it upon the clergy of the Church of England. They rather would apportion it among the clergy of the different denomination of Christians, who protested against the Catholic religion. Alas ! what a zealous fire of indignation was lighted up in the bosoms of the meek Philpotts, and his episcopal confraternity. Not only did almost every bishop on the bench, with the Primate at their head, loudly proclaim themselves to be Protestants, but they stated that, where money was in the way, the members of the Church of England were exclusively Protestants. All other religions of the sixteenth century were designated as various forms of dissent from the true and only orthodox Protestant religion in these realms. These holy men even went so far as to carry against Ministers a motion, submitting to the fifteen judges of England the following question, with a fully expressed confidence that it would be replied to in the negative : " Whether the words ' a *Protestant Clergy*' in the 31st George III. cap. 31, sec. 35 to 42, include *any other than Clergy of the Church of England, and Protestant bishops, priests and deacons, who have received episcopal ordination ?*" Thus, when nothing is to be gained but a name which appears to bear with it a dignity prescriptive of ancient truth, the clergy of the Church of England call themselves Catholics ; when there is a chance of an " auri sacra fames" being satiated, by throwing off the lion's skin and appearing in their own, then they exclusively call themselves Protestants. It is recorded somewhere, that a certain animal strutted with a high and noble bearing, which made people think it well personated a character of venerable and distinguished lineage ; but upon somebody throwing a few nuts upon the stage, all its disguise instantly disappeared.

9. After this, sir, let the world decide upon the validity of your presumptuous claim to the illustrious title of Catholic. Or rather, sir, in compliance with all the rules of eternal justice, restore to its rightful owners that good, that honourable designation, which, you well know, belongs exclusively to us. Degrade no longer yourselves, by nicknaming that eminent and

illustrious religion with the foul appellations of Romanist and Papist, which your celebrated Protestant bishop Jeremy Taylor acknowledged to have been "the religion of our forefathers, which had actual possession and seizure of men's understandings, before the opposite professions had a name." Insult no longer that ancient and holy faith of your ancestors, which the finest scholar among you, Dr. Parr, was ever wont to designate "that great, that ancient and venerable Church." If, sir, your clergy are employed to defend the doctrines established in this country by the law of the land, they are not hired to show the miserable weakness of their cause, by heaping upon the Mother Church of Christendom epithets of the grossest rudeness. Alexander told a foul-mouthed soldier, "I pay you to fight against Darius, not to abuse him."

CHAPTER III.

"Even amongst those who acknowledge the paramount authority of the Bible as a whole, there had been too often conflicting opinions respecting the true meaning of certain passages. This showed how dangerous it would be to leave children without sound orthodox interpreters. There should be no neutrality in religion, as it is termed; for neutrality in religion was treason against truth. They must have children educated in the peculiar doctrines of the true Christian religion, for if these peculiarities were taken away, there would be nothing left but a faint adumbration of religion."—CHARLES JAMES, *Lord Bishop of London*.

1. The above, sir, was a declaration made by Dr. Blomfield, on the 28th of May, 1839. It forms a very appropriate introduction to the present Chapter, in which I intend to examine upon what postulates or deductions can be founded a definition of what you call your Church. For surely it is of no use for the Bishop to talk of the doctrines of the true Christian religion, nor for you to endeavour to link inseparably the Church with the State, if that true Christian religion of which his lordship speaks—if that Church for which you are pleading—turn out to be an undefinable nonentity, a "*vox et præterea nihil*." This too, I think, is the more particularly required of me, as it is not my intention to enter upon an examination of every single portion of your work. That would, indeed, be a wearisome and endless task. I shall discuss those passages only, in which, either you lay down principles which, if you could establish them upon truth, might tend in somewhat to justify the burthens you would impose upon those who object to your

State-Religion, or make attacks upon the ancient creed of your forefathers, which it is my duty to repel.

2. Before we enter then into a discussion upon the rights of your communion, upon its claims to the gratitude or ill-will of the people of this country, let me put to you the searching question, What do you mean by "The Church?" Is it a congregation of pastors and people professing the faith taught by those Thirty-nine Articles which were agreed upon in Convocation held in London, in the year 1562? I own that this is the case, would appear to be quite clear from your Book of Common Prayer. For his Majesty's Declaration, found there at the head of the Thirty-nine Articles, informs us, that "the Articles of the Church of England do certainly contain the true doctrine of the Church of England, agreeable to God's word: which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be printed." These articles moreover, sir, every clergyman is bound to sign his adhesion to, not merely as articles of peace, but as articles of faith and communion.

But here presents itself a startling difficulty. Is it not true, that a vast number of the principal and most enlightened of the clergy of the Church of England, have maintained, that a firm belief in each and every one of these articles, to which they have so solemnly sworn and attached their signatures, is of no vital necessity whatever? If so, we shall be as far as ever from knowing, what is the grand line of demarcation that separates the clergy of the Church, with the loaves and fishes, from the dissenting communions, which, with the advantage of poverty, must also pay for a religion in which they do not believe. Now, among numberless authorities that might be adduced, the very learned Dr. William Bennet, Lord Bishop of Cloyne, a distinguished prelate, of comparatively modern date, in a letter addressed to Gilbert Wakefield, and which is found in page 376 of the first volume of the life of the latter excellent individual, writes to him in the following terms:—"You have doubts on the subject of our articles; and where is the man that has not? At least, I should have a very bad opinion of the sense and the heart of the man that has not. And do you really think, that every man who subscribes is guilty of perjury, but the very few who understand them literally? Jortin professed himself a doubter about the Trinity, yet he subscribed repeatedly. I do not see why we need scrupulously inquire in what sense the articles were originally, or are now imposed. If I can make the declaration, that I believe them to be true—take the word of truth as you please—I have done enough." If this be the kind of faith in the thirty-nine articles, which is required of the clergy by the Church of England, I am not surprised that the

Rev. Mr. Newman does not think it necessary that the laity should believe in the articles; nor am I astonished, that they were vigorously denounced by prebendary Dennis of Exeter, in a pamphlet published in 1834, in which he says: "That contrariant to these correct principles ('that it is not lawful for the Church to ordain anything that is contrary to God's written word, neither may it so expound one part of Scripture, that it be repugnant to another; and that things ordained in general councils as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scriptures') are certain portions of ten of the thirty-nine articles; that requirement to sign these articles is calculated to extinguish conscience in youth, ignorant of the tenableness of the propositions to which subscription is required, and paves the way for prevalence of perjury on institution to benefices." On the 26th of May, 1840, in the House of Lords, the present eloquent and enlightened Lord Bishop of Norwich, very candidly avowed, that, "If subscription were understood in the literal, most strict, and most stringent way, there were difficulties which weighed heavily upon scrupulous and tender consciences; and by continuing the difficulties, they might leave the way open only for consciences that had no scruples, to enter the Church for objects which referred only to the secular views, as to profits, which they might entertain." And in the sixth volume, page 176, of Bishop Burnet's *History of his Own Times*, he informs us: "The requiring subscription to the thirty-nine articles is a great imposition. The greater part subscribe without ever examining them; and others do it, though they can hardly satisfy their consciences about some things in them." From these and many other such passages which I have met with in the writings of Protestant divines, I am very naturally led to the conclusion, that in the Church of England, the subscription of the clergy to the thirty-nine articles, is merely considered, by a very large and influential portion of them, to be little better than a matter of empty form; whilst belief in them is not necessary to the orthodoxy of either the clergy or the laity. And as for the Athanasian creed, even the head of the Church of England, George III, would not even repeat it on the days prescribed by the rubric; Archbishop Tillotson, and many others, could not endure it; and I believe hardly one in the Anglican communion, except the Puseyites, considers it in the light of a formulary of a necessary belief. What, then, is the creed of the Church of England? What separates its faith from that of a seceded congregation? What constitutes the religion of the orthodox divine; what of the dissenting minister? When Dr. Warburton, Bishop of Gloucester, and author of the *Divine Legation of Moses*, was asked the difference between

orthodoxy and heterodoxy, he is reported to have replied, "The difference is this: orthodoxy is my doxy,—heterodoxy is any other person's doxy." And can you, sir, give me any better definition of the character of the Church of England, as distinguished from that of some of the dissenting congregations, than that many of your clergy sign thirty-nine articles which they do not believe, and by that gain possession of what Dr. Bennet calls "the good things and honours of life;" the others refuse to sign them, and in return for their good faith, as to "the good things and honours of life," you most charitably wish that they may have only the singular good fortune to get them.

4. The next question to be solved is, supposing a question upon your articles of faith be mooted among you, where is the authority to be found in your Church, which has a right to decide what is the true doctrine which must be taught by its ministers to their hearers? Where is your guardianship of the deposit of truth? For a Church without either a creed or a superintending judicial and legislative authority, deserves no better name than that of a lawless sect, or a congregation of hearers who listen to a clergy who have no defined doctrines to teach to them. Questions like these, sir, you must concede to me, though somewhat troublesome and perplexing, are of the very last and most vital importance. They are not put merely to expose the weakness of the position of the Church of England, which now, says the *British Critic*, "stands solitary among the nations, and has exchanged its freedom for the golden badge of its servitude to the state;" but in order that, by showing you how untenable is the ground upon which you would plant the defence of your present faith, I may lead you, as a gentleman desirous to serve his God in fidelity, spirit, and truth, up to that holy fortress which has stood impregnable for ages; whose champions are supported by that Holy Spirit, which was promised to strengthen them for ever against all the assaults of the mercenaries of error.

5. That there exists no tribunal whatever in the Church of England—except it be the crown or the houses of parliament, that is, a tribunal merely and entirely civil, and quite unfit and unqualified for any such functions—which can lawfully decide upon any matters of vital consequence to it, and yet wholly ecclesiastical; that there is no other government anywhere, which can authoritatively declare what is of faith and what is not; that the Church of England is truly without any real government whatever, I mean not an executive but legislative; that it is in an anomalous state, therefore unsafe to any community; is not only confessed, but regretted by many of the most eminent living members of the Church of England. This exact state of its position has been mourned over by the present archbishops of Canterbury and Dublin, by the very able and talented Bishop

of London, by the most learned (I wish I could say the most liberal, prelate on the bench), the Bishop of Lincoln. "The crying evil of the present day (says the *Quarterly Review* for Feb. 1837) as regards the unity and power of the Church, is the want of some visible incorporation of the Church itself. Provincial synods have been dropped; convocation is an empty form; the bishops act as individuals, not as a college; and the state has, in a great measure, withdrawn that support which stood instead of the exhibition of an independent ecclesiastical power." Where, then, is that authority to be met with in the Church, which is absolutely necessary for its existence, as a Church? I don't say necessary for holding livings, receiving tithes, and suing dissenters for church-rates; but for that existence which consists in fixedness in doctrine, and in stability in government. For if there be a notorious insecurity detected even in the very first principles of its formation, it will plainly appear to us, not only to have been entirely the work of men, and not of the Divinity, but evidently of men both insufficient and reckless.

6. But is it not true, that the queen of England is both the supreme head of the Church, and vested, at the same time, with the whole of its spiritual jurisdiction? Does she not hold the supremacy, as the pope does over the beautifully regulated hierarchy, and the orderly arranged ecclesiastical authorities of the holy Catholic communion? And does she not possess even something very much more, having the entire ecclesiastical jurisdiction vested in herself? After Henry VIII, the paragon of princes, thinking it beautifully possible that Christ appointed quite as many to be the future supreme heads of his religion as there would be found princes on the earth; and that, as an example of his divine intention, our divine Saviour, during his sojourn among mankind, appointed Herod, Pilate, and Cæsar, to be the princes of his Church, the feeders and shepherds of his lambs and sheep; old Harry, in his princely wisdom, claimed something very much more than all the high and ancient prerogatives of the successors of St. Peter. He looked very sharply after the first fruits, which had been granted by the sovereign to the holy see in acknowledgment of its supremacy; he took into his godly hands, not only the nomination, but also the appointment and confirmation of bishops, an office purely ecclesiastical; he, moreover, according to Collier (page 144), for a time suspended and "laid asleep" all ecclesiastical jurisdiction whatever except his own. And whatever spiritual power which, since that time, has been exercised in the Church of England, acknowledging the supremacy of the sovereign, has been in the proportion in which it has been doled out to its bishops and clergy by the temporal authorities. The sentiments expressed by the king's great supporter,

Archbishop Cranmer, as mentioned in his *Records* by Dr. Burnet, seem to have been Henry's guiding stars. "All Christian princes have committed to them, immediately of God, the whole cure of all their subjects, as well concerning the administration of God's word for the cure of souls, as concerning the ministration of things of political and civil governance; and in both these ministrations, they must have sundry ministers under them to supply that which is appointed to their several offices; as for example, the lord chancellor, lord treasurer, lord great master, and the sheriffs, for civil ministers; and the bishops, parsons, vicars, and such other priests as be appointed by his highness in the ministration of the word; as for example, the Bishop of Canterbury, the Bishop of Durham, the Bishop of Winchester, the parson of Winwick, &c. All the said officers and ministers, as well of that sort as the other, must be appointed, assigned, and elected, and in every place, by the laws and orders of kings and princes, with diverse solemnities, which be not of necessity, but only for good order and seemly fashion; for if such offices and ministrations were committed without such solemnities, they were, nevertheless, truly committed: and there is no promise of God, that grace is given in the committing of the ecclesiastical office, than it is in committing the civil office."—*Rec. i.* p. l. 3, n. 21, p. 220. And in the commission given by Henry VIII, permitting his bishops to visit their dioceses, his majesty informs their lordships, that "All jurisdiction, as well ecclesiastical as secular, proceeded from the regal power, as from the first foundation of all magistracy in these kingdoms; that those who till then had exercised this power precariously, were to acknowledge it as coming from the liberality of the prince, and give it up to him when he should think fit; and upon these grounds he gives power to such a bishop, as to the king's vicar, to visit his diocese by regal authority, and to promote whom he should judge proper to holy orders, and even to the priesthood." His son and successor, Edward VI, carried his spiritual authority to an equal extent, to one no less ridiculous. And that fawner upon his young royal master—that parasite, who was the first man that ever degraded his sacred dignity of a bishop so low, as not only to place his crozier at the feet of an earthly monarch, but to wipe with his pontifical ornaments, the very dust from under the sandals of his prince—Thomas Cranmer, the very contrast, as Bossuet calls him, to the illustrious Thomas of Canterbury, actually, like a mere hawker of wares, or, to use the words of Bishop Gardiner, when refusing to join him in his baseness, as "the veriest varlet that ever was a bishop in any realm christened," took out a licence from the young boy to enable him to perform his duties of a prelate, and endeavoured to force his suffragans to copy his mean example. "Why do you praise

Ridley?" writes your brother Puseyite, Froude, in his *Remains*. "Do you know sufficient good about him to counterbalance the fact, that he was the associate of Cranmer, Peter Martyr, and Bucer?"—Page 393. The precocious Edward, moreover, suspended and inhibited ecclesiastics; and among his other acts, granted a dispensation to Dudley, Earl of Warwick, permitting him to eat meat in Lent. His lovely and amiable sister, Elizabeth, the gentle daughter of a humane sire, by virtue of her authority, says Collier, appointed laymen to make ecclesiastical visitations, with full power granted to her visitors of inflicting censures and even excommunication. She commissioned, moreover, the schismatical consecration of Archbishop Parker, the first link in the chain of the Anglican line of a pretended apostolical succession. She interfered with her supreme ecclesiastical authority, in ordaining that some kind of a ceremony, unknown in its form to Catholic ages, should be performed on Parker by a degraded trio of ecclesiastics, who had no spiritual jurisdiction whatever, and probably not even orders, and made them and him the laughing-stock of every other portion of the whole Christian world,—of every one having the smallest knowledge of what has always been required in the Christian Church, for the due appointment, confirmation, and consecration of the prelates of its communion. These new-fashioned prelates of the new religion, became a byword and a song to the professors of the ancient faith, and a stumbling-block even to many who had adopted the new. For even the appointment and ordination of prelates among the Novatians, and afterwards among the Donatists, had never been so absurdly monstrous. And of the former, St. Cyprian had taught, in his sixty-ninth epistle: "The Novatian is not in the Church; nor can he be deemed a bishop, who, despising evangelical and apostolical tradition, and succeeding to none, is sprung from himself." And the Protestant prebendary, Thorndyke, saw fully the false position in which Anglicism was thus placed, when he wrote, in page 201 of his *Just Weights and Measures*: "The succession of our bishops derives itself by ordination of three bishops, which the canon of the apostles authorizes; but the canons of Nice require further, the consent of the bishops of each province. Whereby it appears, that the ordination of two or three bishops is allowed by the canon of the apostles, upon the presumption, that the suffragans of each province concur in the act of allowing the act of their fellows; which presumption ceases in our case, because it is manifest that the greatest part of the suffragans did not consent to the consecration of our bishops, but declared against it, being thereupon displaced by the power of the sword deciding for the lesser part against the greater, which the rule of the Church enabled not to do. Hereupon it is argued, that the secular power was not able

to authorize our reformation, as patron of the Church and the canons of it. I have always taken this objection in behalf of the Church of Rome, against the validity of our ordination, to have weight and difficulty in it."

7. But her benign majesty, queen Elizabeth, cut the Gordian knot with the sword of her spirit, settled every thing by an ecclesiastical power hitherto unknown in Christendom, and claimed by a woman, whom St. Paul would not have allowed even to open her mouth in the Church, much less to be talker paramount. By a flourish of her pen, she supplied every thing that might be wanting to the validity or legality of the recent ordinations, and decided that they should be held as lawful, canonical, and valid. But more of this anon, when we come to examine your mighty claim to an apostolical succession; at all events, you thus succeeded in obtaining as much of it as queen Elizabeth could bestow. She did not, indeed, moreover, claim, as part of her royal prerogative, that she might herself administer the sacrament, ascend the pulpit, or ordain priests and bishops, but she gained something even more important in the policy of your civil-ecclesiastic communion, in obtaining, even by act of parliament, for herself and heirs for ever, the entire jurisdiction and spiritual government of your religion. As the act of 1 Elizabeth, cap. 1, declares: "That it may please your highness, that it may be established and enacted by the authority aforesaid, that such jurisdiction, privileges, superiorities, and pre-eminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority hath heretofore been, or may lawfully be exercised or used, for the visitation of the ecclesiastical state and persons; and for the reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities; shall for ever, by authority of this present parliament, be united and annexed to the imperial crown of this realm." And it is an *article of your faith*, that "General councils (or meetings of the bishops of the universal Church) may not be gathered together without the commandment and will of princes." (Article 21.)

8. There is no necessity, nor would any benefit accrue, were I to trace the exercise of all the foregoing spiritual prerogatives, by the royal houses of Stewart or Brunswick, or of that supremacy by which James I dispensed with an irregularity contracted by an Archbishop of Canterbury. James II, a Catholic, was the sole head, and governor, and guide of a Protestant religion; and William III actually deposed prelates, and appointed their successors, giving to those successors all episcopal jurisdiction and authority, which he took from their predecessors against their will and consent; and among the deposed was the primate of all England. Thus, "we (truly says the king, in his majesty's

declaration in the book of Common Prayer) we are the supreme governor of the Church of England." For if ever there were a prince's bond-maid, the Anglican Protestant communion is that very helot-woman of the crown.

9. I know that many divines of the Church of England are quite ashamed openly to avow, that the whole of the spiritual jurisdiction in your Church, if such can possibly be dignified with the name of spiritual and ecclesiastical power, is centered entirely in the male or female possessor of the throne of these realms, and that the bishops and clergy are merely the officers of the temporal ruler. Hooker confesses, in page 418 of his *Ecclesiastical Polity*, that Calvin deemed even the *claim* of the prince to the supremacy as nothing better than blasphemy; but Hooker himself, notwithstanding all the praise you lavish upon him, much of which he justly merits, took a very superficial view of the real character of the legislative and executive spiritual powers which are to be found in your communion. He informs us what the polity of the Church should be, rather than what it is, or what it can possibly be made. Calvin, he informs us, complaineth much and protested, "that the power of princes over all things, was *it* which had grieved him deeply; that unadvised persons had made them too spiritual; that throughout Germany this fault did reign; that in those very parts where he himself was, it prevailed more than he wished; that rulers, by imagining themselves so spiritual, have taken away ecclesiastical government; that they think they cannot reign unless they abolish all the authority of the Church, and be themselves the chief judges, as well in doctrine, as in the whole spiritual regency." Hence, it is the opinion of Hooker, that Calvin denounced so violently the supremacy established in England by the prince, on the principle that if he tolerated it here, he must approve of the exercise of a jurisdiction so fatal to religion in the Churches of Germany. "What is allowed to Valentinus (said Tertullian) is likewise permitted to the Valentinians; the Marcionites have equal power with Marcion."—*De Præscrip.* c. 42.

10. But Dr. Pusey, in page 35 of his letter to the Bishop of Oxford, goes a step further than most of the learned ones of the Church of England. In a sentence preceding some gross and shameless misrepresentations of our Catholic doctrines, for which I hope yet to have an opportunity of calling him to a future account, which will not redound to his honour; and before he proceeds to distort even the private opinions of some Catholic divines, particularly of our champion Harding, whose meaning was completely misrepresented in the passage quoted from his antagonist Jewel (a Protestant prelate and renegade, who proved himself to be neither a jewel above all price, nor a jewel

without its own price) ; Dr. Pusey informs us most graciously, that there is some other spiritual authority in the Church of England besides that of the prince, to which, he says, his party, as well as ourselves, have appealed in support of our respective communions. The doctor thus supports the lawfulness, at least, of appealing in spirituals to some other authority than that of her majesty. For surely he does not mean to say, that we, Catholics, ever appeal to Cæsar to decide, when any question arises upon a point connected with the faith or discipline of the Church of God. " And this authority, to which we have both appealed (says Dr. Pusey), is 'the Church.'" The Church ! What Church ? Let us come to close reasoning. Suppose, sir, that Dr. Pusey and myself happen to differ, then, upon what is really the doctrine of the true Church of this or former ages ; and supposing I were to adduce the confessions of many of your most learned theologians, which it is not difficult to do, that upon all the points contested between us and the Church of England, the fathers of the primitive ages taught downright Popery ; and supposing, backed by them, I fearlessly contended, that, upon the *questio vexata*, the Bible was on my side, and not on his ; that Scripture, tradition, history, and prescription, were all with me, against the giant of Oxford ; where would this Church be found, of which Dr. Pusey talks so largely, which would pronounce that doctrinal decision, which both of us would feel it our common duty to submit to ? If Dr. Pusey is unable to discover to us his communion possessing such a paramount and just authority, he wrote something very much like an absurdity in his statement, that " Rome and ourselves have alike appealed to the authority of the Church." His bishops have no authority but through their courts ; none of the courts, but that of the Arches, can entertain any question of doctrine. The court of Arches is presided over by a civilian, not even in holy orders, and a decision from him would have no more weight with the doctor or me, than if it happened to come from a minister of the crown. The famous dispute between Dr. Philpotts and Mr. Head of Honiton, showed how impossible it is to restrain the teaching of extravagant doctrines in the Church of England by headstrong clergymen. In one of the organs of a party among the clergy of the Church of England, the *Record* of February 24, 1840, the doctrines of Puseyism are actually classed with neology and blasphemy. Can Dr. Pusey, by appealing to " the Church " against this terrific charge made against him by his own reverend brethren, prove his own orthodoxy, and unmask the heterodoxy of his accusers ? Let him appeal to the Church immediately preceding the Reformation ; and the *Book of Homilies* will tell him, that he appeals to the Church of Rome, which, for more than eight hundred years before the glorious Reformation, alone

enjoyed an existence in Christendom. Let him appeal to the fathers, and his opponents will tell him they teach Popery; they certainly are not the defenders of Puseyism. "If Protestants (says your Mr. Nightingale, in page 25 of his *Portraiture of Catholicism*) cannot maintain their ground with Catholics from the Bible only, they had better give up the contest; for it is hopeless to fight against the army of councils, synods, fathers, and schoolmen, which Catholics are able to bring into the field on those occasions." "The argument (wrote the Protestant Cartwright in a reply to Whitgift) from the authority of men interpreting the Scriptures, was never heard of except among the Papists, whose strongest towers are the testimonies of the fathers." And your great Peter Martyr tells you, *De Votis*, p. 476:—"As long as we stand by councils and fathers, so long shall we remain in the same errors." "If that be the truth (wrote bishop Judith) which the holy fathers have, *uno ore*, unanimously professed, it must be owned that it is entirely on the side of Popery."—*Apud Bezan*. Well, and let Dr. Pusey appeal to his Church of the present day, and he finds only Sir Herbert Jenner, or her majesty, in her privy-council, possessing authority to decide in any such matters. And thus the mighty authority, of which Dr. Pusey so magniloquently prattles, proves to be nothing but some phantom, which has not even an ephemeral visible existence; some magic power, elevated by a goose-quill, upon a throne of Dr. Pusey's fummy or frothy antitheses.

Here, therefore, Mr. Gladstone, I may very properly remark, that if all I have advanced be founded on solid reasoning, which I do not think will be easily overthrown, your statement, that the union of the Church with the state is a matter of only secondary consideration; that her foundations are upon the eternal hills; that if excluded from the precincts of government, she might still fulfil her functions; that if separated from the state, her condition would be far from pitiable; can only be intelligible and correct, if predicated by you of the mother and ancient Church of Christendom. Her chief pastor, the successor of St. Peter, it is quite true, is free and independent of every sovereign. Her prelates and her clergy acknowledge in the princes of the earth, no spiritual authority or right, that can controul them in the exercise of the sacred prerogatives imparted to them by that regular and unbroken chain of an apostolical succession, which even our opponents are not able to gainsay, however much they may envy us it. In temporals, the Catholic bishop is the subject of his prince: in spirituals, he is his father. The Catholic Church alone can be united to the state without becoming its slave. Kings and princes may be her protectors, while they must ever remain her children. And she can exist separate and totally independent of its support, because she rests upon the

anchor of a faith and a hope which no monarch of the earth can ever shiver ; she is guarded by a hierarchy which the princes of the world cannot, except by base oppression and tyranny, ever even apparently hold in bondage. But, sir, how your Church, an institution which I have shown, if existing at all, is a mere part and parcel of the present civil-ecclesiastical constitution ; which, your learned Dr. Sherlock tells us, is so intimately united with the state, that it must fall with it ; whose monarch possesses all its spiritual power and jurisdiction, granted to her and her heirs for ever ; whose articles have their whole binding and authority from this self-same princely rule, in which it lives, moves, and has its being ; how it could ever possibly have any subsistence as a Church, when separated from its only centre of jurisdiction, right, power and authority ; how this planet of earth can give any reflecting light when torn from its only sphere in which it can be enlightened by the rays and sunshine of its royal luminary ; is with me a problem, which the thoughts and anxious reflections of years never yet enabled me to wind through. Aid me, sir, in my weakness ; be my guide in my blindness ; if it be not rather true that the scales are on your eyes, and not upon mine ; and that I may yet be so happy as to be commissioned to do you the invaluable service of showing you the way to some faithful Ananias, who will make you a seer in the beauteous temple of light and peace ; that catching with gratitude those pure glimpses of truth which it is given us to possess in a dark manner here below, you may hereafter behold it with extatic feelings of a perfected humanity, in the full effulgence of its brightening glory.

This chapter now closes in the arms of victory. In it I have proved that you will find it impossible to give anything like a satisfactory definition of that Church which you call upon its members steadily to support, both by the liberal contributions of their own possessions, and by tightening the yoke of those present exactions which they have hung upon the necks of the conscientious dissentients from its communion. The two requisites and preservatives of a religion, as I have already stated to you, are a fixed creed, and a capable superintending spiritual authority. In the Church of England, you have neither. The thirty-nine articles, the formula of your belief, I have manifested to be only articles of form, signed by numbers who do not conscientiously adhere to their doctrines—a formula acceded to by the penmanship of the candidates for orders and ecclesiastical dignities, but not by the assent of their minds or their hearts. This, moreover, is done, not merely by a clan of unprincipled parsons, such men as might be found in small numbers in every communion where man mixes with man ; but it is an act defended by many, approved of by many, winked at by many,

and performed by hundreds and thousands of the most eminent divines and prelates of the Church of England. "The thirty-nine articles," says Bishop Bramhall, "are only pious opinions, fitted for the preservation of unity: neither do we oblige any man to believe them, but only not to contradict them." "The thirty-nine articles," wrote Dr. Paley, "would be found on dissection to contain about 240 distinct and independent propositions, many of them inconsistent with each other." And as to your spiritual superintending authority, the legislative government of your Church, what has it proved to be? Dr. Pusey's governor paramount and receiver of the appeals from him and from us, when stripped of the glittering mantle of his fulsome verbosity, proves to be only a man of straw. And if there be any spiritual jurisdiction to be found in your communion, it has been shown to be entirely vested in the temporal authorities of the state, and to be exercised by your bishops merely as the deputies of the civil ruler. I have traced out the institution and confirmation of this state of things—a state of things which is repugnant to every notion which even you, sir, profess to have of a Christian religion. For the Christian Church, the institution of God himself, must possess an independent and an existence purely spiritual. It must be placed as the ark of the Lord in the midst of the elected people; and be committed to the faithful guardianship of a priesthood, whose authority must remain ever the same and unchanged, be its laity ruled by sceptres of monarchs independent of each other, or by the fasces of periodically selected magistrates of various republican constitutions. The very foundation of your work, sir, has given way. I proceed now, under your guidance, to the examination of some portion of your tumbling superstructure.

CHAPTER IV.

"Who are you? When, and whence, came ye? What business have you on my estate, you, who are none of mine? The possession is mine. What right have any others to sow and feed here as they choose? The possession, I say, is mine; has long been mine; mine first; the title-deeds are in my hands, derived from them whose property it was. I am the heir of the apostles. As they settled it by will, on the conditions they prescribed, I hold it."

TERTULLIAN.

SIR,

The language of Lord John Russell, addressed to your party during the last session of parliament, proved that his lordship was better acquainted than you would seem to be, with the variable and unstable character of your religion. For, in reply to your

expressed wish, that instead of the chapters of the cathedrals being reduced in the number of their members, they should be in future employed to discharge the functions of consulting councils to the bishops of the Church of England, his Lordship affirmed that there were such differences of opinion in the Church, that it would be impracticable for successive prelates to make use of the chapters as councils. He moreover added, that if the cathedrals were employed as places for theological education, it would only tend to create so many different sects and schools of opinion, and thus produce a great diversity of doctrine throughout the country.

Now, no one more than you, sir, has afforded a powerful example of the dangers incurred by the Church of England, when its members are encouraged to favour the world with their own speculations upon the character, principles, and doctrines of its religion. That you have formed for it a theoretic religion, and ecclesiastical constitution, I fully concede to you, though some of their parts are disproportionate with others. But facts to rest them upon you have none. If for an instant we compare your theories upon the government of your Church and its spiritual jurisdiction with the truths I established in my last chapter, how groundless do they prove! I have shown that the very formation of the Church of England was accomplished entirely and independently by the secular power; that having thrown off all communion with the only then existing Church—the Catholic Church of all ages and nations—having discarded all claim to spiritual jurisdiction from it, and denying the authority of the only source and centre of ecclesiastical rule—the sovereign and parliament, in forming their new religious communion for England, forbade all obedience to be given to the ancient and only sources of spiritual authority, and fixed in the crown and secular powers the whole and the entire of what was to be its future ecclesiastical and spiritual jurisdiction, and the entire of its religious legislative power. Whatever power is now exercised by its bishops and clergy, must therefore come from its only fountain—the head of the temporal executive. And even more. Though you have confounded in your ideas the distinct characters of order and jurisdiction (but more of that when we come to treat of your pretended apostolical succession), not even a holy order from the origin of your Church until the present day, could have been lawfully, and according to the system of some of your best divines, even validly administered to a candidate for ordination, but with the permission of the temporal powers. And I remember reading of an Archbishop of Canterbury, in the last century, declaring his inability to confer holy orders upon some subjects of the government of the United States, whose independence had been some time before acknow-

ledged by England, unless the candidates took an oath of allegiance to the crown of Great Britain; as to ordain its subjects alone his Grace's licence extended.

3. But you very incautiously assert, in the fourth chapter of your work, "that a question might be raised on this very term of headship," as applied to the supremacy in your Church of the civil power. A question of course, sir, may be raised upon any point, however evident. But if I may judge from what immediately follows, if you raised the question I am very apt to think "*pace tua dicam*" you would very awfully confuse it. For is it true, as you evidently would fain have us to believe, that a spiritual headship was ever permitted to the sovereign before the schism from the holy Catholic communion? No, sir; such a thing was impossible to be. If you had attempted to prove your insinuation, you know that your inuendo, to your friends even, would have appeared ridiculous. You would pretend, moreover, that the powers of the crown have not essentially altered with the pretended Reformation, and that the rights now exercised by the monarch in this country are *not greater* than those that are possessed by sovereign princes in communion with the holy see! This gratuitous and unfounded assertion, if it came from any lesser person than Mr. Gladstone, would not even merit notice. No Catholic sovereign can exercise one particle of jurisdiction in the holy Catholic religion. He may be permitted, by the authorities of our ancient communion, to nominate candidates to bishoprics; but his nomination would be of no value whatever, without the further confirmation of the elect to the vacant see by the head of the spiritual executive. It is from the spiritual power that the elect receives his jurisdiction; and empowered by it only, can the ordaining bishop proceed to his consecration. Discipline may change, when altered by the Church. But this principle I have laid down has been ever from the beginning both Catholic and everlasting. Any one, therefore, consecrated without the permission of the canonically established rulers in the Church of God, like a Donatist or a Novatian, would be a schismatic, an intruder—a robber, to use scriptural language, who climbed over the wall to scatter the sheep of God; and not a shepherd, to lead them to the waters of life eternal. In fine, whatever privileges regarding the power of nomination to benefices and other appointments, having attached to them the cure of souls, that have been given to Catholic princes in return for the protection afforded by them to our holy religion, are received from the Church alone, and must be exercised according to its canons. With you, matters are exactly inverse.

4. The example you adduce to throw light upon your meaning in the fourth section of the same chapter, is incorrect in its law.

For an action will assuredly lie against any one of your bishops, if he refuse to give institution to a candidate appointed by a patron to a living; and he may be lawfully cited to give his reasons, whatever they may be, before a court having its sole authority from the crown, for his declining to institute the person chosen to the benefice. Even though he state that his reasons are purely ecclesiastical, their sufficiency may there be examined into. As to your convocation, sir, it is a solemn farce, and your own divines tell you so. When even it sat, it was only because empowered by a commission from the sovereign. Without that commission, the clergy and people would laugh at its ordinances, and your prelates would be liable to a *præmunire* for daring to make them. But you say your Church has a right to separate from the state. Then where could it find its spiritual authority, when torn from its centre and its only source? It can only separate by falling to pieces. If such an event happen, it won't break our hearts.

5. What you ought to have defended, if you were desirous to commit to press your thoughts upon ecclesiastical matters, was the existing Church of England, and not a theoretic one, founded only upon the delusions of your own brain. And so in my reply to you, I must try to direct your attention, not to dry and useless speculations, but to arguments by which I attempt to establish solid positions, from which you will be unable to remove me. Mere vague assertions are justly objects of either neglect or ridicule, unless strengthened by confirmatory matter. But if I fix my assertions upon solid facts, neither you nor the other readers of this work will be permitted to reject them, because the further deductions that necessarily can be drawn from them, will be displeasing to their prejudices, or ruinous to the cause of their novel religious institution. What your own bishop, Joseph Butler, in his *Analogy of Religion*, part II, c. iii. said of his proofs of Christianity, I may apply to mine in favour of Catholicism:—"And with regard to the whole of it, I cannot but wish that the proofs might be attended to, rather than the assertions cavilled at, upon account of any unacceptable consequences, whether real or supposed, which may be drawn from them. For after all, that which is true must be admitted, though it should show to us the shortness of our faculties, and that we are in no wise judges of many things, of which we are apt to think ourselves very competent ones."

6. I am totally at a loss to discover, what possible benefit can result to your cause from your learned disquisitions upon the opinions of Hooker, Bishop Warburton, Dr. Chalmers, or Dr. Paley, regarding the connexion which, at present, unfortunately exists between the state and the Church of England. To the consideration of the lectures of Dr. Chalmers, which contain

both severe and gratuitous attacks upon us, which he may expect will be repelled with proportionate vigour, and also a very strange kind of advocacy of the cause of those friends who invited him to London to lecture in their favour; as I propose devoting the whole of the coming chapter, I shall say nothing at present. The theory of Hooker is incorrect in several of its postulates. For example: he assumes that in Catholic countries, the canons of a synod, or even of a general council, have no higher authority than that of opinions of wise and well-informed men, unless they receive a confirming approbation from the civil governors. His incorrectness, however, even you have detected, for I see you state in the tenth page of your work:—"Some confusion appears to arise (in Hooker's *Politics*) from the want of a clearer line. For example, it is said that the canons, even of general councils, are only the preliminary opinions of wise men upon the subject matter, until they have received the royal assent. Now we may grant, that they want the assent of the state, in order to take effect as a part of the law of the land; but who will doubt, that they have validity *in foro conscientie*, affecting the members of the Church, independently of any civil approbation whatever."

7. Bishop Warburton informs us that there exists at present a very close connexion in England between the politics ecclesiastical and civil; and this we are not at all disposed to deny. But this connexion, according to his lordship, is very ignominious and degrading to the Church; for he assures us that the Church of England has surrendered the whole of its spiritual supremacy as a religion into the hands of the civil power, and has become, in consequence of its union with the state, entirely a mere dependent upon the civil power. He, moreover, supports a theory of little advantage to the Protestant religion in England, where there are now so many hundreds of thousands of Catholics and Dissenters; ruinous to it in Ireland, where Protestantism is a paltry and most miserable minority. He maintains that the state should adopt, as the dominant communion, the religion of the majority. Dr. Paley, too, gives an opinion no less unfavourable to your notions upon the necessity of preserving the Established religion in Ireland; and, as I think it would be more interesting to my readers, and more favourable to the cause I defend, to treat separately upon the established Protestant Churches of England and Ireland, Dr. Paley's opinion will give me an excellent opening to a discussion with you upon the character, or the truth, as you would have it, of the latter, as derived through an apostolical succession, to which it has not the shadow of a shade of a claim. Dr. Paley, in his *Moral and Political Philosophy*, vol. ii. page 333, writes as follows:—"But after the right of the magistrate to establish

a particular religion has become, upon this principle, admitted, a doubt seems to present itself, whether the religion which he ought to establish be that which he himself professes, or that which he observes to prevail amongst the majority of the people. Now, when we consider this question in relation to the formation of a general rule upon the subject—which view alone can furnish a just solution of the doubt—it must be assumed to be an equal chance whether of the two religions contains more of truth—that of the magistrate, or that of the people. The chance, then, that is left to truth being equal upon both suppositions, the remaining consideration will be, from which arrangement more efficiency can be expected : from an order of men appointed to teach the people their own religion, or to convert them to another. In my opinion, the advantage lies on the side of the former scheme ; and this opinion, if assented to, makes the duty of the magistrate, in the choice of the religion which he establishes, to consult the faith of the nation rather than his own."

8. From the revealed word of God, in the selection of Timothy and Titus by St. Paul, and from the canons of the Church in all ages, it appears that the appointment of a candidate to the prelacy in the Christian religion, linked as it necessarily was with a bestowal of spiritual and ecclesiastical jurisdiction, has always been held to be the sole and entire prerogative of the highest order of the priesthood. Whatever rights of election were conceded by the Church to other powers, whether to the second order of the clergy, or to the secular princes, or to the people, confirmation before consecration must come from the members of the episcopacy, from the metropolitan and his suffragans, the patriarch, or directly from the see of St. Peter. If the clergy or people recommended an unworthy candidate, he was rejected, and the metropolitan and suffragans, or their ecclesiastical superior, selected a clergyman, who upon that selection, was consecrated according to the canons. In general, as we are informed by the learned Fleury, "the metropolitan and provincial bishops consulted not only the cathedral clergy, but likewise all those of the diocess ; they consulted also the monks, the magistrates, and the people ; but the bishops decided, and the choice they made was, as St. Cyprian calls it, the judgment of God."—Discourse ii. The holy see, though it possessed a superintending power over all the other sees in Christendom, did not always personally confirm every election in the Church ; yet it had ever reserved to itself a power of interfering and examining whether, according to the canons, the elect had been duly confirmed and consecrated by the patriarch, the metropolitan, or by the senior of the suffragans, attended by, or with the consent of, the majority of the remain-

der. If any irregularity had been committed, the pope declared the whole void, and the consecrated was deposed; if not, and the election had been complained of, the consecrated was confirmed in his see by his holiness. When, for example, St. Athanasius, patriarch of Alexandria, Paul of Constantinople, Marcellus of Ancyra, and Asclepas of Gaza, had been illegally deposed by some of the oriental prelates, Socrates, in the second book of his history, informs us that Julius, bishop of Rome, "sent them back to the east, by the prerogative of his see, restoring their sees to each of them, and reprimanding those who had rashly deprived them." Sozomen, too, relates the same circumstance, informing us, that Julius performed this act of superior jurisdiction "because the care of all belonged to him on account of the dignity of his see." Hence, upon the conversion of our Saxon ancestors to the Christian Catholic faith, St. Gregory, the successor of Julius, mentions, in his letter to Eulogius, as found in Bede (Book ii. chap. 27), that he had permitted St. Augustine to be consecrated bishop by the prelates of Germany; and in conferring upon the apostle of our nation that spiritual jurisdiction by which he and his successors governed the Church of our country, St. Gregory tells him—"I give you no power over the prelates of Gaul, because the bishop of Arles has received the pallium from our predecessors, whom, therefore, we ought not to deprive of his authority. But we commit to you an authority over all the bishops of Britain." Even where the bishops of Rome did not interfere directly with the appointment of bishops to vacant sees, the general council of Nice in 325, had yet required, as the condition necessary for a canonical and lawful consecration to the episcopacy, that the ordination of the elect should be performed either in the presence of all the bishops of the metropolitan province, or at least with their written consent. The council of Antioch, held in 341, is equally stringent upon this point; the council of Carthage, in 397, requires the consent of the primate to be given in order that the consecration may be rendered legal. Indeed, turn over the pages of all ecclesiastical history, examine all the canons of the Christian Church, and you will find, that, wherever there has not been a mere schismatical imposition denounced by the Holy See, and condemned by the united voices of all the Catholic prelates echoing that of their head, every lawful and canonical appointment has been made, and every consecration has been performed, by bishops duly commissioned by the primate and his suffragans, under the superintending control and superior direction of the head of the executive and the legislative authority of the Catholic Church of all ages and nations, the canonical successor and heir to the prerogatives of St. Peter. "You have no greater right (says Bossuet to the

laity) to say who shall be the ministers of Christ, than you have to appoint Christ himself to be your king." The appointment of priests to the episcopacy must come from the authorities above them. The kingdom of Christ, though not of this world, is yet a spiritual kingdom ; it is not a spiritual republic, which appoints its rulers by the votes of the people.* As St. Prosper wrote in

* I should be very sorry if any one were to imagine, from what I have shown to be the ecclesiastical constitution of the Church of Christ,—viz. that the canonical *appointment* or *confirmation* of its bishops rest with the first order of the clergy,—that I deem it a matter of indifference whether the priesthood have a voice or not in the *election* of their prelates. For though the canonical decision always remained with the bishops or the holy see, you will observe, that, in the first part of the proceedings, the clergy were generally, though not necessarily, consulted. Where the future bishop was to be brought into constant contact with the officers of the state, the latter were advised with ; but our bishops have little or nothing to do with any but their clergy. I should be blind, indeed, did I not see the manifest and incalculable advantage, of him only being selected for the elevated office of the episcopacy, who is desired by the flock ; or, at least, is sure to be the most acceptable to it. He must best command the respect of his people, who already possesses their hearts. In the address of the bishop, in our pontifical, to the audience, previous to the ordination of the priesthood, we find the following entirely Catholic admonition :—"Et necesse est, ut facilius ei, quis obedientiam exhibeat ordinato, cui assensum præbuerit ordinando." From all that has come to my knowledge,—and I think I see very plainly what is the feeling of a very large majority of the Catholic clergy of England, and of some of very superior distinction among them,—I am sure it would be a great boon, if, on the vacancy of an apostolical vicariate or episcopal see in this country, or on the necessity of a coadjutor-bishop being appointed, now that our Church is taking so respectable a position in England, the clergy of the diocese were allowed to assemble, and, presided over by a vicar capitular, or the vicar apostolic, were invited to propose to the holy see three priests, either regular or secular, whom they deemed in every way most fit to be the future chief pastor of their own souls, and of the souls of their flocks. The instrument of election, proposal, or postulation, might then be sent to every one of the Catholic bishops of England, who, form a kind of province, and through the senior prelate, could be forwarded to the chair of St. Peter, with the appended opinions of the prelates regarding the merits of the candidates. If any one of superior merits to the three proposed, had been unduly omitted by the clergy, his name could be supplied by the prelates. The bishops would thus be treated with all canonical deference ; the discipline of the Church would be preserved inviolate ; and what is of such consequence, particularly with Englishmen, no one would be placed over the Catholics of this country, but he whom they would receive with reverence and affection, as their loved shepherd and father. A privilege exactly of this character is exercised by the Catholic clergy of Ireland ; and in 1825, one of the illustrious prelates examined before the House of Commons, stated it was thought of such essential advantage to the prosperity of the Church, that the whole Catholic hierarchy would wish to see it absolutely and for ever secured to them by a concordat. There are few instances in this country of a bishop having been chosen, since 1685, who was positively objectionable to the majority of the clergy ; and the holy see would not knowingly select any such person. Still the power of election by the clergy of a diocese, attended with all due and proper canonical checks, which are necessary, has always been deemed a great blessing ; an earnest of spiritual prosperity ; and as such, has been highly valued by the most distinguished ornaments of Catholicism. I have never mooted this subject before ; I have signed or written nothing yet connected

the fifth century, of the right of the Roman pontiff to preside over the whole Church of Christendom, to govern it according to the canons, and, like the head of a temporal government, of course to watch over the appointment of the principal rulers in every portion of its dominion; so it is to-day.

“Sedes Roma Petri, quæ pastoralis honoris
Facta caput mundo, quidquid non possidet armis,
Religione tenet.”

9. But what would then have been thought by the bishops who were members of the councils of the Church in the primitive ages, of the value of a consecration to the episcopacy celebrated by some three or four deposed bishops, who had joined the party of Arius or Nestorius, with no other commission for the performance of the ceremony, but a licence received from the temporal sovereign? What would the ancient fathers have deemed of an ordination conferred, in defiance of the suffragan bishops of the province, of the metropolitan, and the first see in Christendom, by a commission under the great seal of the emperors Constantius and Valens, the kings Genseric and Attila? Prompt is the reply to the question. What were the feelings of the fathers of primitive Christianity, when, at the desire of the Emperor Arcadius, Arsacius was intruded into the patriarchal chair of Constantinople; Flacillus into the patriarchate of Antioch; and Gregory the Cappadocian, with the approbation of the Emperor Constantius, into the patriarchal chair of Alexandria? Did the ancient doctors of the Church, the champions of the faith, the professors of Catholic orthodoxy—did the sainted heroes and martyrs of antiquity, receive these men as the first links of a new but legitimate apostolical succession—as heirs of the apostles—as the future consecrators of lawful pastors for God’s Church? No; but as intruders; as men without one particle of spiritual jurisdiction; as the abettors and as the fathers of a schism. Cut off from the communion of the Catholic religion, the one by the sentence of Pope Innocent, the others by the decrees of his predecessor Julius, they were thought no more of by the Church of the New Testament, than Core, Dathan and Abiron were by the Church of the ancient dispensation. Struck by the excommunications of the Church, they fell from the vine, as worthless branches, left only to wither and to die. “*Ecclesiæ unitatem qui non tenet, tenere se fidem credit? Qui Ecclesiæ renititur et resistit, qui cathedram Petri, super quam fundata est Ecclesia, deserit, in ecclesiâ se esse confidit?*” Quando et beatus apostolus Paulus hoc

with it. The character of this chapter obliged me to give my opinion, lest my readers might mistake my sentiments, which I now offer to them as of no other value, than their supporting arguments may give to them.

idem doceat, et sacramentum unitatis ostendat, dicens: Unum corpus, et unus spiritus, una spes vocationis vestræ, unus Dominus, una fides, unum Baptisma, unus Deus?"—*St. Cyprian de Unitate Ecclesiæ.*

10. Scarcely had Elizabeth erected in this country the standard of a spiritual revolt against the spiritual princes of God's people; had spoiled the bishops of their revenues, driven them from their sees, and by a schismatical usurpation, had placed in their room, with a mock shepherd's pastoral staff in their paws, a number of intruding wolves, to scatter the sheep of the ancient sheepfold; than her views and those of her parasitical abettors, were turned to the destruction of Catholicism in Ireland. The vicissitudes of fortune that had some years before been the lot of the Catholics of England, in the reigns of Henry VIII and Edward, had reached the shores of the sister kingdom, but not broken the religious spirit of its people. The claim of Henry to be head of the Church, though the character of that supremacy seemed at first undefined and calculated to mislead the unwary, was strenuously resisted by the nation. And they who, terrified by the power of the secular arm, and by the horrors of threatened persecution, as of old some of the Catholics by the Arians, were weak enough to salute their oppressor with a title that flattered his vanity and pride, would not yet recklessly entirely abandon the communion of the principal see in Christendom. But the views of the tyrant were soon withdrawn from Ireland, to rest on other objects more tempting to his rapacity. When Elizabeth mounted the throne, the Irish Catholic had for some years sat down under the fig-tree of his ancient faith in comparative security; the gloom of schism and dissent hung not over the green hills of his beloved country; and the storm that now gathered was one of those gloomy tempests which, collected in the east, burst with their thunders upon a people thinking of nothing but of basking yet longer in a settled sunshine.

11. The horrors of a pretended reform of her venerable, holy, and ancient religion, was now attempted in that country blessed by the hallowed hands of a Malachy, a Lawrence, and a Patrick; and we come to examine the character of the claim to a lawful ordination, of the wretched and bad men, who by Elizabeth were forced as pastors upon the people of Ireland. These intruders seized upon the temporalities of the Irish sees, and this I am quite sure is all that they ever coveted. As for apostolical succession, it is a thing they no more cared for, than the followers of Catiline desired a lawful possession of the consulate of Rome. Of any canonical claim to pastoral rights, after the facts I am going to produce, if any one will be guilty of the absurdity of saying, that it was within the range of Catholic Christian possibilities, that they could come into the possession, that man will

certainly not deserve a serious reply. An abettor of the claims of a Novatian, or a George of Cappadocia, would have even a far better cause than him. These tools of Elizabeth, whom she forced upon the people of Ireland, to whom she would have committed the care of their souls, if they themselves had deemed them not worth the trouble of saving, I have called wretched and bad men. And such they were; and such they are described to be by the Protestant ancient writer Spenser, when giving an account of the Elizabethan pretended Reformation. In his view of the State of Ireland (page 139), he tells us: "Whatever disorders you see in the Church of England, you may find there, and many more; namely, gross simony, greedy covetousness, fleshy incontinency, careless sloth, and generally all disordered life in common clergymen; and besides all these, they have their particular enormities; for all Irish priests which now enjoy Church livings, they are in a manner mere laymen, saving that they have taken holy orders, but otherwise they do go and live like laymen, follow all kind of husbandry and other worldly affairs of Irishmen; they neither read scriptures, nor preach to the people, nor administer the communion, but baptism they do, for they christen yet after the popish fashion; only they take the tithe and offering, and gather what fruit else they may of their livings." Such, sir, were the fathers of the Anglican communion in Ireland, its spiritual light, the salt of its religion. Doubtless the children of Hibernia must have leapt in her womb, when such heralds of salvation were felt to be approaching to the shores of their beloved country.

12. The Rev. Dr. Hook, of Leeds, who seems to think that multitudinous displays of the most extraordinary theological absurdities, and the publication of essays betraying the most profound ecclesiastical ignorance, are the best means he possesses of showing himself to be a Corinthian pillar of a falling Establishment—in the very wise, and more prudent, and most notorious sermon to which he some time ago treated Her Most Gracious Majesty, advanced the very ridiculous proposition, that Catholics are orthodox members of the Church of Christ if they have the good luck to be living in France, while they must be schismatics if they have the misfortune to be dwelling in England or Ireland. The reason he gives in favour of so palpable an absurdity is, that in the Gallican territories, the bishops living at the time of the pretended Reformation would not assent to innovations in religion, whereas the prelates in the latter countries were found to be more pliant. And bishops having the weakness to secede from the communion of the ancient faith; the second order of clergy and the laity, according to this wise doctor of Anglicanism, were bound to imitate them in a dastardly apostacy. Now, in the first place, if Dr. Hook did not know that the assertion is false that the Catholic bishops in

England and Ireland became abettors of the Protestant pretended Reformation, he is a very ignorant man; if he were aware of the untruth of his advancement, how ought the conduct of such a man to be reprobated! In either case, though the gospel informs us that men are to be caught by the apostles, and their lawful successors, it is certainly most clearly evident, that Hooks are not to be employed to advantage in the apostolical fishery. England and Ireland composed but a small portion of the Church of Christendom, and even if their bishops had the dire misfortune to have allowed themselves, by the horrors of an unrelenting persecution, to be terrified into a withdrawal from the communion of the mother of the faithful, their fate would then have become like that of other schismatics in the different centuries of the Christian dispensation. Every previous schism had found many prelates among its abettors. By the blessing of God, hardly any could be discovered, in the whole Catholic world, to support by episcopal example the apostacy from the Church by the pretended Reformation of the 16th century. In England, did the bishops, with the exception of that one man whom Burnet calls "the calamity of his see," become the abettors of Protestantism? No. And if ever a hierarchy stood faithful to its God, that hierarchy was found in Ireland, at the time when Elizabeth turned upon it her beasts of prey, to scatter the sheep of its legitimate pastors.

13. Of all the bishops of Ireland, two only had not fortitude sufficient to resist the alluring promises of the queen, and to brave and despise her cruel menaces. One of these, a suffragan of the Archbishop of Armagh, was Miles Magrath, Bishop of Down. The other was Hugh Curwin, the courtly Archbishop of Dublin. The latter, not deeming Ireland a theatre ample enough for the range of his ambition, obtained from her majesty the English see of Oxford, and died about twelve months after his installation, at a place called Swinbrock, near Burford, in November 1568. Magrath, after being schismatically intruded into the see of the Archbishop of Cashel, as a reward for his apostacy, became tired of walking in dreary paths, which though paved with the "thirty pieces of silver" for which he had sold his faith, were cheered not by the light of the heavenly religion that ever shone on his fathers. Finding, therefore, the jewel of truth was worth the sacrifice of all the cankering treasures that even the most potent of earthly monarchs could bestow, he went out of the ungodly synagogue of the persecutors of the spotless spouse of the Great Teacher of Christianity; and having imitated Peter by his fall, he imitated him in his repentance. He died in the year 1622, as appears from a document of the Apostolic Nuncio then at Brussels, at the patriarchal age of one hundred years, and in the communion of the holy

Catholic religion, which for worldly pelf he had once disgracefully abandoned. (*MSS. in Archiv. Louvain, Porter's Annals, &c.*) Thus, among the ten suffragans belonging to the faithful Archbishop of Armagh, there was only one who gave his consent to the introduction of a schism and apostacy into his country, and even that hapless shepherd, before his death, returned, a weeping suppliant for the forgiveness of that holy Church he had forsaken. In the archdiocese of Dublin, there was but one faithless to his trust, and he removed entirely from the land which was witness to his shame. In the archdiocese of Cashel, all, the Archbishop and his six suffragans, were the undaunted champions of their holy religion. In the archdiocese of Tuam, every prelate, without one exception, gloriously confessed the faith in the sight of tyrants. Whence, therefore, could come the ordination of those thieves (the Scripture appellation of intruders, John x. 1, &c.), who climbed over the wall to get into the sheepfold? Where is to be found their consecration by the metropolitan, with the attendance or consent of all the suffragan prelates? Where the appointment by the patriarch or the see of St. Peter? Where the smallest condition, which even the Protestant Thorndike and every Protestant conversant in the canons of primitive Christianity, will acknowledge to be necessary for the bestowal of the episcopal powers of governing in the Church of God, which Christ purchased with his blood. Of the holy prelates of Ireland, the venerable Primate was, during four years, imprisoned and tortured in the Tower of London; and when all the Catholic bishops of England had refused to pollute their consecrated hands by schismatically placing them upon Matthew Parker, appointed to the see of Canterbury only by the warrant of the chief temporal magistrate; the successor of St. Patrick was entreated, and was tempted by the allurements of the prospect of worldly advantages, to be the actor of an imposition, by making Parker have the appearance of a bishop in the sight of an ungodly generation. "But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child; and he answered without delay according to the holy ordinances of the holy law made by God, saying that he would rather be sent into the other world." And this saintly prelate, condemned to death, was left to expire in prison. His holy successor, Primate McGauran, was sabred while in the act of receiving the confession of a dying penitent; and Primate Lombord, the next heir to the chair of the great apostle of his country, expired an exile from the land of his nativity.

14. No less constant in the profession of the truth, the other holy prelates of Ireland were driven from their sorrowing flocks,

and the penalty of high-treason was attached to their return to the guardianship of those portions of the fold which had been canonically entrusted to the charge of their pastoral solicitude. But "the good Shepherd giveth his life for his sheep;" and striving constantly and successfully for the faith which was once delivered to the saints, the following bishops washed their episcopal robes in their own holy blood,—they joyfully expired, as on a bed of roses, while enduring all the horrors of the most unrelenting cruelties:—D. O'Hurley, Archbishop of Cashel; Patrick O'Healy, Bishop of Mayo; Redmond O'Gallagher, Bishop of Derry; and Cornelius O'Duane, Bishop of Connor. Fitzgibbon, the predecessor of O'Hurley in the see of Cashel, retired into Spain, and lived there in poverty. When offered by Elizabeth herself, through Walsingham, even to be translated to a superior diocese, if he would only *externally* conform to her innovations in religion, he, as a faithful successor of the apostles, considered it more just to obey God than man, and expired in Spain in 1587. (*Walsingham Letters*, Let. 59.) Others among the venerable hierarchy of Ireland, literally "wandered about in want, distressed, afflicted, of whom the world was not worthy; wandering in mountains, and in dens, and in caverns." Among their blessed number, were Thaddeus O'Farrall, Bishop of Clonfert; Hugh Lacy, Bishop of Limerick; Edmund Tanner, Bishop of Cork; Thomas O'Hirliby, Bishop of Ross; Monarth O'Brien, Bishop of Emly; and Richard O'Brady, Bishop of Kilmore. The following, driven by the power of the sword from the shores of their beloved country, in exile drew their last breath, and, separated here below from all that was dear to their affections, obtained the heavenly promises made to those who leave all things in this world to become faithful disciples of a heavenly master:—Nicholas Skerret, Archbishop of Tuam, who died in Lisbon in the year 1583; and Thomas Strong, Bishop of Ossory, who completed the days of his fidelity at Compostella, in 1664. Three of these heroes of Christian fortitude assisted at the council of Trent, the canons of which council were formally received by the Irish bishops, in a synod held at Drogheda in 1587. It, moreover, appears, from the lives of primates Croma and Dowdall, the predecessors of Archbishop O'Creagh, that the Irish hierarchy preached against the pretended Reformation from the pulpit, opposed it in parliament, denounced it from the altar. And all the ferocity of the penal laws of Elizabeth, and all the treachery of her mean, pedantic, and pettifogging successor, James, could neither exterminate the glorious Catholic hierarchy of Ireland, nor even for a time interrupt its episcopal succession. And from Borlase's *History of the Irish Insurrection*, in which he gives us the acts of the celebrated synod of the Catholic clergy assembled at Kilkenny, in May 1642, you will

see how careful the bishops had been to provide for the unfailing government of a Church, which eighty years of terrific violence and persecution beating against it with the most unrelenting fury, had never once made even to totter on its basis. The following are the signatures of the principal members of Ireland's apostolical succession assembled at Kilkenny :—

- ✠ Hugh, Archbishop of Armagh.
- ✠ Thomas, Archbishop of Cashel.
- ✠ Malachy, Archbishop of Tuam.
- Joseph Everard, proxy of the Archbishop of Dublin.
- ✠ David, Bishop of Ossory.
- ✠ Boetius, Bishop of Elphin.
- ✠ Patrick, Bishop of Waterford.
- ✠ Roche, Bishop of Kildare.
- ✠ John, Bishop of Clonfert.
- ✠ Emer, Bishop of Down and Connor.
- John Creagh, proxy of the Bishop of Limerick.

And eighteen others, proxies, or representatives of religious orders.

That you, then, sir, should have presumed to assert in page 81, that in Ireland, the bishops of the Catholic Church, almost unanimously concurred in the introduction by Queen Elizabeth of her pretended Reformation, of course I attribute to an excusable ignorance, joined with a desire to write upon matters with which you are evidently little acquainted, or, what is more probable, know nothing at all. But really the person from whom you received your information on ecclesiastical matters, has betrayed either the grossest want of knowledge, or the most treacherous malignity, that it has ever been my misfortune to witness. Tell me that the bishops of Ireland drew the wretched plans of religious Reformation, which were traced out by Elizabeth's clumsy architects of your Protestant Church in this and the sister country ! The man who would persist in writing such balderdash, would be well deserving of a cap and bells. He must have been, for many a long year, a master of all the arts of folly and imposition ; by all means dub him Doctor of the Divinity of " Ingenious Devices."

15. Firm and determined in their attachment to the ancient faith, the second order of the clergy emulated the courage, and even equalled that love of the Almighty and his divine truth, which was so gloriously manifested in the sight of kings by the spiritual princes of God's people. The penal statutes declared :—" And if from henceforth any priest shall be detected within these realms, he shall, *ipso facto*, be guilty of high-treason. Wherefore let him be first hanged, then cut down alive, beheaded, bowelled, and burned ; his head to be set on a spike, and exposed in the most public place. But should any person receive or entertain a priest, he shall suffer confiscation of his property, and

be hanged without hope of mercy.”—(*Relat. Persec. Hibern. apud O’Daly*, p. 229; *Analecta Sacra*,) &c. But what were such laws but passports to eternal honour to those chosen ones among men, who had already forsaken all things to follow their blessed Master; who lived only for his divine service; who, to die in the promotion of his glory, esteemed it the greatest of all gains? In their garments, dyed with their own sacred gore, they went forth with gladness to meet the heavenly bridegroom. The number of them who obtained the palm of martyrdom defies calculation. No one not acquainted with the Church history of Ireland, would suppose the bloody acts of Elizabeth within the range of human possibilities. Every green spot seemed tinged with the blood of a Christian hero; and yet, if ever the words of Tertullian were realised, they were accomplished in their deaths: “The blood of martyrs is the seed of the Church.” Among the most distinguished of these holy sufferers may be mentioned, with singular honour and veneration, the names of Daniel Neilan, of the diocese of Cloyne; Thaddeus Donald and John Hanly, of Cork; Fingal Ward and John O’Dua, Franciscans of the primate see of Armagh; Philip O’Shea, Maurice Scanlan, and Daniel O’Harrigan, of Kerry; Maurice Kenrihan, P. P. of Mullinahone, archdiocese of Cashel; Edmund Simmons, Donatus O’Rourke, and John Lochrane, of Down and Connor; John O’Molloy, A. Farrell, and Cornelius Doherty, Franciscans, and John Conolly, of Limerick; Thaddeus O’Moran, of Ferns; Daniel Doolan, of Cloyne; Felix O’Hara, of Sligo; William Farrell and Thaddeus Daly, of Askeaton, in the diocese of Limerick. The Abbé Mac Geoghan, in his *History of Ireland*, informs us, that among the laity, many of the Irish princes and people even took up the sword, and fought with a courage which only the love of the altars of their fathers could inspire, to preserve from the spoiler the ancient rights and the property of the professors of the religion of St. Patrick. Of all the people of Ireland, he tells us that not more than sixty of its natives abandoned the religion of their forefathers. The wretched wolves, under the name of Protestant bishops, whom, ordained by Matthew Parker and his unconsecrated crew, Elizabeth turned out upon the country, found the sheep of the great Shepherd of souls would not follow the voice of either hirelings or beasts of prey. The successor of St. Peter, to whom his divine Master had committed the care of both the sheep and the lambs, the pastors and the faithful, by the fidelity of the former, was enabled to preserve the latter in the unity of faith, and the bond of that peace which the world cannot give; to preserve, in the bosom of Catholicism, that generous and noble portion of the flock, whose undaunted courage, whose heavenly fortitude, whose unexampled patience in unexampled sufferings, are the

subject of the praise and admiration of every other country in the civilised world.

“Ovis ille pastor, et rector gregis
Vitis recludit pascua, et fontes sacros,
Ovesque servat creditas, arceat lupos.”

These illustrious men followed thus to the letter the counsel given by St. Dionysius of Alexandria, who is called by St. Athanasius the Doctor of the Catholic Church. “It was your duty, O Novatus, to suffer anything in this world, rather than break the unity of God’s Church. And truly, that martyrdom which is suffered for the defence of the concord and unity of the Church of Christ is no less, but rather much more, commendable, in my opinion, than that which is endured for not sacrificing to idols. For in the latter case, a man suffers martyrdom to save his own soul; but in the former case, he suffers to save the whole Church.” (*Euseb.* l. 6, cap. 37.) Thus, sir, I have shown, that when it was attempted to establish the religious innovations of Protestantism in Ireland, one Judas only was found among the bishops of that country. He was removed from it, to join the new schismatical and dissenting prelates of England, being at his own desire translated to the see of Oxford. One other, it is true, fell into the heinous crime of a denial of the religion of his Almighty master; but he went out from the synagogue of the innovators, wept over his crime, begged pardon of the holy Church and spouse of his offended Saviour, was restored as a penitent to the Catholic communion, and washed from his crime in the baptism of penance, expired in joy, as a prodigal pardoned and accepted to the bosom of the ancient mercies of his heavenly parent. Every other bishop was faithful unto death, and changed his mitre for a crown of ineffable beauty and splendour. The second order of the clergy was no less firm. Of the laity, sixty natives only preferred gold to their God. Where then are the possible claims, the very shadows of the rights of the Protestant bishops of Ireland to be looked upon as the successors of its ancient prelates! They cannot show the house of their fathers, and their seed, that they are of Israel; and when they seek the writing of their genealogy, they find it not; so let them be cast out of the priesthood. With an impudence and effrontery that the ancient fathers so often tell us belonged to the schismatics of old, “with a ministry not of the sons of Levi, they have ordained a feast, also like unto the feast which is in Judah, and they have come to think their own feast which they have devised of their own hearts, as acceptable to God, and as rich in blessing to them, as that ordained by Christ himself.” Let this be my reply to the absurd letter which a successor of one of Elizabeth’s intruders, Dr. Richard Mant, the Lord Bishop of Down and Connor, (and

so he is by act of parliament, and by nothing else) published Feb. 7, 1840. Here are my proofs that the spiritual jurisdiction, that the apostolical succession in the diocese of Down and Connor cannot possibly belong to him, the successor of one who climbed over the wall to get into the fold, the successor of an intruding schismatic; but are the inalienable rights, the glorious prerogatives of the successor of the martyred O'Duane and of the sainted Colmanus and Macnisiuis, viz. of Cornelius Denvir, the heir to all the rights, and not a few of the virtues, of the ancient apostolical bishops of his united see. Let this be my reply to a talker episcopated by act of parliament, and by nothing else, about the Roman schism and apostolical succession. And still harder truths will I tell him, when I come to treat of the Anglican portion of the Church of Protestantism. For he must not be permitted in future to forget, that though a Protestant prelate, having a wife, when he pits himself against his rival the Catholic bishop, certainly carries with him the advantage of having two against one, yet there are two chances to one that he and his lady-love do not form even one bishop between them. And though he may despise his rival, the only true successor of the ancient prelates of his country, because he bears only the yoke of the Lord, while he himself adds to his burthen the yoke of matrimony, yet even Protestant writers have conceded the civic crown of benefactors to their country to the unmarried prelacy of the Catholic Church, rather than to those married men, who St. Paul long ago told us "are solicitous for the things of this world, and how to please their wives; and they are divided." (1 Cor. vii. 33.) Like the Protestant prelates of England have been those of Ireland, and the comparative advantages gained from them both, may therefore be learnt from the *Political and Literary Anecdotes of his own Times*, by William King, D.D. formerly Principal of St. Mary's Hall, Oxford. In page 185, this Protestant divine writes:—"It was no small misfortune to the cause of Christianity in this kingdom, that when we reformed from popery, our clergy were permitted to marry.* From that period, their only care (which

* There is a great difference between forbidding persons to marry, and not admitting any one to the sacred priesthood but those who willingly bind themselves to the obligation of perpetual chastity. The first, the Catholic Church is often accused of doing, by calumniating opponents; but it is the second which is maintained by her sacred discipline. It would be useless for me to enter into a proof, that when once the obligation of perpetual chastity is willingly contracted, the contracting party is ever solemnly bound to comply with it; and that, as a vow to God, it must be exactly discharged. The principle upon which the Church acts, in choosing only those for the ministry of her altar who are ready to live in single purity of body and heart, is that of St. Paul, (1 Cor. vii. 32, 33):—"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife, and is divided."

was natural, and must have been foreseen), was to provide for their wives and children. This the dignitaries, who had ample revenues, could easily effect, with the loss, however, of that respect and veneration which they formerly received on account of their hospitality and numerous charities. But the greatest part of the inferior clergy were incapable of making provision for their sons and daughters, and soon left families of beggars in every part of the kingdom. I do not enquire whether chastity ought to be a requisite to those who are ordained to serve the altar; it certainly adds a grace and dignity to their function: but I cannot help observing that our government makes no difference between a bishop's wife and his concubine; the wife has no place or precedence, she does not share in her husband's honours; although the creation of a simple knight, whose honours, like the bishop's, are for life only, gives a rank and title to his wife. Moreover, as an academician and friend to the republic of letters, I have often wished that the canons which forbid priests to marry, were still in force. To the celibacy of the bishops we owe almost all those noble foundations which are established in both our universities; but since the Reformation, we can boast of few of the episcopal order as benefactors to those seats of learning. The munificent donations of Laud and Sheldon, in the last century, will indeed ever be remembered; but let it likewise be remembered that these two prelates were unmarried. Since the commencement of the present century, I do not recollect one of our Right Reverends who ought to be recorded as an eminent patron of learning or learned men; but this will not appear very wonderful if we consider by what spirit they were dignified—*haud equidem spiritu sancto*. And yet in the consecration of these *congé-d'élire* bishops, they are said to be called to this work by the Holy Ghost, and in their answer to the archbishop, they seem to affirm it of themselves." This sentiment of Dr. King completely agrees with the words of Bacon:—"He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises either of virtue or mischief. Certainly the best works and of greatest merit for the public, have proceeded from the unmarried or childless men, which, both in affection and means, have married and endowed the public."

16. Thus, sir, as I proceed in the examination of your work, even the very authorities you quote are taken from your side, and not unfrequently are found engaged in my service. Thus, Warburton and Paley, like myself, would gladly have seen the Irish rid of that nuisance, the Protestant Church of Ireland; for I have shown you that they both maintain the very sensible doctrine, that, if there must be an established religion, it

should be the religion of the majority of the people of the country. You will tell me, that as England and Ireland form an United Kingdom, I should not consider what is desired by the majority in Ireland only, but by the majority of the people of both countries. Now, sir, there can be little or no doubt, that if the Catholics of England and Ireland united, were compared as to numbers with the members of the Church established by law, that the former would form a very considerable majority. In Ireland the Protestants are a comparative handful; in England, the Church by act of parliament, if it continue its onward course of unpopularity, will soon form the exception—Dissent will become the rule. But, sir, in any case, what, in the name of eternal justice, is it to the people of Ireland, whether there be many Protestants in England or few? Ireland justly demands relief from a grievance that has long oppressed a brave, a long-suffering, and a generous people. If the English like their own burthen, let them bear it; but both your authorities, Warburton and Paley, consider it, as every man disinterested must, both inexpedient and unjust, to force upon the people of a particular country (and surely Ireland is a particular country, though it forms a portion of a united empire) as its natural ministry, the clergy of a creed which they have refused to accept. The power that made the intruders can also destroy them; parliament has already but lately sealed the doom of ten, and you know well it can sweep away the bishoprics of the remainder. The foolish theory that because an unrighteous government in England, formed an unnatural bond of union between the Protestant state Church of England and Ireland, that therefore the Irish people are honestly troubled with a constant offer of a noxious and detested draught, which is ever tried to be forced upon them, while their pockets are drained to pay for the nasty decoction, is very ably exposed in the following passage of an amusing work, entitled *Innisfoil Abbey*:—"The Churches of England and Ireland now form but one Church, namely the general Church of the empire; and therefore we are not to regard the Irish portion of the Church with reference to Ireland only, but as an integral portion of the general Church of the empire." Howard smiled. 'Why now,' said he, '(to exhibit the incomparable folly of this plea,) let us suppose that, in a mercantile firm, the physical constitutions of the partners required different medicines; each partner would naturally desire to take that medicine only which suited him best. What should we say if the richer member of the firm were thus to address his partner: 'Sir, you must swallow the medicine which has been prescribed for me; at all events, you must pay for it. It is necessary for the stability of our partnership, that we both purchase the same physic, whether we use it or not. You are not to consider the medicine with reference to

your particular case only, but as the general physic of the firm.' We should deem the man crazy who could seriously use such language, and yet it is not one whit more irrational and absurd than the language of the Tories with regard to the general Church of the empire."

17. Your assertion that Protestantism in Ireland is Catholicism handed down to the present Protestant prelates by an apostolical succession, and ought, for that reason, and for that reason only, to be guarded there by your bright sons of Levi, however few in number, has been manifested by me, and I think to the conviction of my readers, to be the most palpable and ludicrous absurdity. Protestantism in Ireland has been shown to be a novelty; Protestant ministers to be intruders; the apostolical succession to be with the Catholic hierarchy alone, the clergy of the vast majority of the people of the country. And Catholicism having been basely plundered of all the property given to it by the testamentary dispositions of Catholic founders, can you, in page 252 of your work, grudge the Catholic College of Maynooth a miserable and paltry pittance, which you yourself own, is "a grant niggardly and unworthy"? You tell us that "if the state gives anything of pecuniary support (to Catholicity), it should give everything." Well, then, as I have proved your pretended apostolical succession in Ireland to be mere moonshine, and your truth an *ignis fatuus*, only fit to play over the bogs of its country; you can no longer pretend to "support (your present Church establishment there) on the high ground of conscientious necessity for its truth." Should you not now, then, become the proposer and advocate of such liberal concessions to the Catholics of Ireland, as will no longer permit their country to continue the most ill-treated and oppressed among all the countries of the civilized or uncivilized world? For, "whether you will it or not" (to use the language of St. Augustine), "they are your brethren, and can only cease to be so when they cease to adore the same God as you do, and to call him the Father of all mankind."

18. Your strictures, in page 252, upon the inferior birth of most of the Catholic clergy, are ungenerous and unjust. You seem to manifest little knowledge of human nature; for, on the contrary, it is often a matter of just surprise, that so many young men born in the society of gentlemen, should embrace a state of life in which they cannot possibly see anything to be gained in this world, perhaps much to lose; in which their feelings are often so shamefully outraged, that ecclesiastics in this country must harden themselves to endure what I am sure nothing but a high sense of religious obligation could ever bring them to suffer for a moment. "We are made a spectacle to the world, and to angels, and to men. We are fools for Christ's

sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour. We are reviled, and we bless; we are persecuted, and we suffer it; we are blasphemed, and we entreat; we are made as the refuse of the world, the off-scouring of all, even until now." Do not think, sir, that birth is of so much importance in the sanctuary. Many of the greatest and holiest ecclesiastics of the ancient Church, and of modern times, have risen from the humblest classes of society. There is no necessity that Catholic priests and bishops should be all born gentlemen, in order that they may become able and exemplary clergymen—the ministers of him who "chooses the weak things of the world, to confound the strong; and the things that are despised, and the things that are not, that he may bring to nought the things that are;" in order that they may become the true and lineal successors of twelve humble fishermen, chosen by that incarnate God and Master, who, to be his mother and the most blessed among women, selected the virgin spouse of a poor unlettered carpenter. "The servant is not greater than his lord; neither is the apostle greater than him who sent him."

19. The charge of disloyalty made by you against the Catholic clergy of Ireland, surely, sir, merits their pity. They are disloyal, forsooth, because they support a government chosen by their beloved sovereign; a ministry whom she required to stand by her in a time of trial, when her feelings had been grievously outraged; a ministry which, whatever defects it has, is certainly one which the queen of the country may truly style preeminently her own. Towards the close of the reign of the kind-hearted and generous William, all those were stigmatised by you as rebels, who were opposed by their politics to the personal wishes of the sovereign; every one who was not a Tory was a disloyal subject. Now, no matter what be the politics of the reigning princess—no matter what be her private predilections for a Liberal government—no matter that the supporters of such a ministry second her dearest wishes—no matter that they protected her from personal oppression; the wheel that turned round the fortunes of the Conservative party, turned with it all the principles of right and wrong. All are now to play the game of contraries; and no one is a loyal man who is not ranged in the ranks of those who are opposed to the majesty of England. And now, sir, to your other imputations against the Irish priesthood, let the following be my reply. It is a passage selected from a work lately published by a Protestant gentleman of considerable ability. "Full of prejudice against their supposed misdeeds, I sought everywhere an introduction to the priests. I found them, I may with truth say, universally well-informed;

many of them persons of the highest acquirements; yet humble and content with the smallest remuneration. They have no personal wants. They have no families to distract and divide their attention, or to inspire the wish to possess and amass wealth. The donations by which they are supported are voluntary; the performance of the duties, severe as they sometimes are, exemplary. They have individually, and as a body, but one grand object, the furtherance of the interests of their religion, and an acquirement of the love and respect of the people.* Though

* One of Dr. Pusey's admirers and followers, the Rev. Mr. Sewell, professor of moral philosophy at Oxford, of the house of Sewells, attorneys, at Newport, Isle of Wight, has been treating us to a splendid dish of the foulest calumnies in the *Quarterly Review*. His article is entitled "Romanism in Ireland." For a moment I thought of taking up the article and replying to it; but when I remembered of what kind of persons his tribe consists—who and what they really are and have been—what an exhibition they made of themselves in persecuting the Widow Woolfrey for her tombstone, and what an exhibition we made of them—how totally contemptible anything said against Catholicism must be which comes from one of their breed—and how absolutely insane must have been the head of the Exeter fellow who hoped to gain one sensible man to believe one word of what he has stated of "Romanism in Ireland"—I at once threw down my pen. An honourable opponent I would never shrink from; but I will not make my ink far blacker than it is, by noticing such infamous libels upon a generous people, as have been so carefully prepared by this illustrious scion of the house of the Newport attorneys. And this professor of moral philosophy is to be presented by his party with a handsome tribute of their gratitude and admiration! Well, I have been in Ireland as well as Mr. Sewell. I have visited that interesting country more than once. I have had the honour to know and to value several of the Protestant clergy; for my objection is not to individuals (where they have not the low bigotry and prejudices of some of the Irish Protestant clergy), but to the imposition of a Protestant Church upon a Catholic people. I have also regarded some of the Protestant gentry. But I did more than Mr. Sewell ever did. I became acquainted with many members of the Catholic hierarchy. I obtained the friendship of more than one of the Catholic prelates; to several others I was introduced. I visited many of the Catholic priesthood. I took care to provide myself with passports which would destroy every particle of reserve in my communications with them; for I must confess that I went to Ireland with some little prejudices of my own, and I was determined to find out whether they had any just foundation. I made acquaintance with Dominican and Carmelite Friars. I spent many days at a principal convent of the former. For the short time I was able to remain at the College of Maynooth, I was treated as the Benjamin of the visitors, by the venerable president, Dr. Crotty, now Bishop of Cloyne. I obtained from the superiors—many of whom are still at Maynooth, men of the most profound learning and exalted piety—a perfect insight into the discipline, the spirit, and every portion of the college regulations. I fortunately, on my first visit to Ireland, had a letter of special introduction to the immortal Doyle, which threw open to me his lordship's house, and I had an opportunity of seeing his admirable seminary at Carlow. I did not quite overlook the Jesuits. Several houses of religious women I visited, and family connexions enabled me to become acquainted with many of their members. And now, then, Mr. Sewell, I will just deliver my sentiments in a few plain words. A more atrocious union of all that is grossly, shamefully, and shamelessly untrue, was never brought together by human hand or intellect,

those objects are to be achieved by the unceasing attention they pay to all in sickness and distress ; at the hour of midnight, called

than what you have dared to state of the Irish Catholic clergy, religious, and laity, in your article entitled "Romanism in Ireland." Truly thou art a man of a race that is known, where it is known at all, for low political intrigue, supported by pettifogging threats and oppression. What poor man was there, who did not vote with your Newport house for a Conservative member of Parliament, or even town-councillor, within the reach of your mushroom stock, who was not marked ? Who understands better than your tribe the power of threats and intimidation ? A pretty person is one of your breed to insult oppressed and injured Ireland ! I can well understand *your* rabid attacks upon the people of the sister country ; and I warn the Irish people, as well as every generous Englishman, to laugh at and to pity them. I respect the character of several of the Conservative gentlemen of Newport, without being personally acquainted with them. But I have no sympathy with your house, or any one belonging to it. I would scorn anything that you would say of a man's country, politics, character, or religion.

"Irwineside, Irwineside, wi' your turkey-cock pride,
Of manhood but sma' is your share."

If the principal gentlemen connected with the *Quarterly Review* (for unquestionably *they* are gentlemen, in every sense of the word) allow their highly-talented and excellent periodical to be defiled any more with the slime of a philosopher, who, like the eastern snake, eats dirt and lives upon it, I can only say that I regret it bitterly. I can, and always do, make many allowances for the strong prejudices against the Irish Catholics which are manifested in the political articles of this periodical. But that gentlemen, who from their own connections must know the friendly and happy terms upon which good and considerate landlords live with their tenantry, and with the clergy of the people ; who must be aware, as I have often been told by Protestant Irish gentlemen, that no people are more grateful than the poor tenantry of that country, when treated with any kindness and humanity ; and that Protestant landlords are far more loved and valued by the poor Catholics, than Catholic landlords are, when some of the latter have been unkind and unfeeling, of which, I am sorry to say, I heard of instances ; when I know that the like must be well known by more than one of the most able supporters of, and contributors to, the *Review* ; I must own I sorely grieve, that into a periodical read so often with such unmingled delight, —no matter a few hard side-blows at our religion, which are easily pardoned,—the gentlemen connected with it, have at length permitted it to become a common sewer, to pass off the filth of a moral philosopher, whose ethics, it would be a calumny to say, were worthy of any other person than his own great self. This is using strong language. I own it, I feel it, I regret it, I am grieved at it. But mildness to Mr. Sewell would be injustice to the people of Ireland, of whom he is the wholesale slanderer. If I employ harsh words to an individual, it is because he is the calumniator of a nation. There is wretched taste, and worse policy in the practice adopted by the Puseyites, of insulting the Catholic hierarchy, and calumniating the Catholic religion. It forces us, even against our will, into a line of defence which must place the Established Church in a most humiliating position. How much more of sound philosophy is there in the following words of the Rev. Sydney Smith, in a speech made in 1825 :—"My remedy is the old one, approved of from the beginning of the world : to lessen dangers by increasing friends and appeasing enemies. The Catholic lord and the Catholic gentleman will never join with levellers and Iconoclasts. You will find them hereafter defending you against your Protestant enemies. The crozier in any hand, the mitre on any head, are more tolerable in the eyes of a

from their beds to traverse a trackless mountain, to administer comfort to the sick and dying, where not even the meanest ac-

Catholic, than doxological Barebones and tonsured Cromwells." If Catholics have been found placed side by side with the Dissenters, in opposition to the Church of England, which, without possessing either true orders or mission, approximates much nearer in Church government to the Catholic religion; it is the folly of churchmen, I have no hesitation in saying, that has forced the Catholics into that almost unnatural position.

What would the great Edmund Burke have said to Mr. Sewell, the slanderer of Ireland and its religion? What to his wicked and infamous efforts to persuade the people of England, that the incomparable Father Matthew, who in every thing is the very opposite to Mr. Sewell,—who is as meek, amiable, and gentle a friend of peace, order, and goodwill, as Mr. Sewell is hectoring, self-important, and contemptible; what I ask, would Mr. Burke have said to the slanderer's endeavours to persuade the people of England, that Father Matthew, an ornament of his country, and an honour to the nation, is a wicked herald, and a base abettor, of treason and murder? "The Catholics (wrote Mr. Burke to the late Sir William Smith) are the far more numerous part of the Christians of your country; and how can Christianity, that is now the point in issue, be supported under the persecution, or even under the discountenance, of the greater number of Christians? It is a great truth, and which, in one of the debates, I stated as strongly as I could to the House of Commons in the last session, that if the Catholic religion is destroyed by the infidels, it is a most contemptible and absurd idea, that this, or any Protestant Church, can survive that event. Therefore my humble and decided opinion is, that all the three religions, prevalent more or less in various parts of these islands, ought all, in subordination to the legal establishments, as they stand in the several countries, to be all countenanced, protected, and cherished; and that in Ireland particularly, the Roman Catholic should be upheld in high respect and veneration; and should be, in its place, provided with all the means of making it a blessing to the people who profess it; that it ought to be cherished as a good, and not tolerated as an inevitable evil." But what is it that the Catholics of Ireland have done to merit the ill-will of Protestants? When they were in power, did Irish Catholics ever persecute and oppress? Never. "The restoration of the old religion [writes a Protestant historian] was effected without violence. No persecution of the Protestants was attempted, and several of the English, who fled from the zeal of Mary's inquisitors, found a safe retreat among the Catholics of Ireland. It is but justice to this maligned body to add, that on the three occasions of their obtaining the upper hand, they never injured a single person, in life or limb, for professing a different religion from their own."—*Taylor's History of the Civil Wars in Ireland.* vol. ii. page 169. It would, however, appear, that even the Protestant Chairman of the Quarter Sessions of the county of Tipperary, has felt it his duty to denounce the calumnies of Mr. Sewell, the slanderer, who slanders Ireland in the *Quarterly Review*, and slanders Ireland's religion in the Oxford newspapers. When holding the sessions at Nenagh, January 23, 1841, Mr. Howley stated from the bench:—"I observe that a writer in a recent periodical of some pretensions, has stated its (*i. e.* the Temperance Society's) chief agency to be superstition, and its ultimate object murder. It is hard to account for the visions of men, or why the imagination will sometimes play the traitor to the judgment. In this county, there is abundant evidence to silence every cavil, where public order and individual comfort, and good conduct, are the peaceful triumphs of the temperance movement." But I hope that the Messrs. Sewells of Newport will not denounce to the Court of Arches this memorial, which their brother, the Rev. Mr. Sewell, of Oxford, has raised now to his own eternal fame; because, like the tombstone of

commodation exists ; even under such circumstances, the Catholic priest will be found, watching by the departed, and comforting the mourners. He is, in such districts as these, the father and the friend. The complaining Protestant incumbent, who receives, for no service, because none is ever called for, the ample income which is drawn from the produce of a soil already overcharged, from the poor earnings of the poorest people in the world, joins in the outcry set up in England against the priestly influence, the priestly dictation. Have the Protestant clergy ever used the same means ? When did the Protestant clergyman start from his bed at midnight at the call of a wretched cottager ? When did he journey behind his guide over miles of mountains, to administer the comfort and the forms of religion to beings in destitution, who have nothing to offer in return but their gratitude ? But this is the nightly labour of the priest ; in this and the exercise of the kindly offices to his destitute flock, consists his power ; and to the use of that power, in a way deserving, if the truth were known, the highest commendation, is the internal peace of Ireland mainly owing.”—*The Sportsman in Ireland*. By a Cosmopolite. London : 1840. Vol. i. p. 148.

20. Your observation, so offensive to our Catholic Irish and English members of the legislature, that “ the state exacts from them an obligation binding them to follow a course, as good legislators, which, I apprehend, as good Roman Catholics they are forbidden to take,” I propose replying to, when I have concluded my observations on those lectures of Dr. Chalmers, which you refer to with such great, though not unqualified approbation. For the present, I will beg my readers now candidly to judge, whether the Protestant Church in Ireland has even one claim, however small, upon the sympathies or respect of any man of either sense or feeling. Only let them be impartial while deciding. Let them judge the Protestant Church by the principles laid down by you so ably, but so injuriously to the cause you plead, in the following passage in the 242d page of your work. “ We should wish our own principles to be tried by the standard of truth, and it would be most iniquitous to suppress facts because they may appear to countenance deductions unfavourable to our purpose. Now, our principle is, that there is one revealed Catholic Church, of which the apostolic succession in the ministry is a condition, as well as truth of doctrine ; one in body, as well as in spirit, and having that succession as

Widow Woolfrey, which they prosecuted, it covers rottenness. For though the widow’s monument was dark, it was not so black as this, and its greatest figure was not so cross. It had nails, but they did not scratch ; it was hard, but it showed no brass ; in the air it was not without foundation ; and though flat, it did not lie.

appertaining essentially to its body. This position is not shaken, however it may be shown that it has pleased God to work out his own wise purposes through different channels, and to bring men back to his blessed image by means other than those explicitly shown to us. It does not remain the less our duty to remain in that institution where we know that the grace of our Lord Jesus Christ is administered, not merely from our human judgment of its results, but from the fact that our ministers have his historically-attested command and commission." Yes. If the whole question of the truth of doctrine hinges upon the no less important one of apostolical succession, I have no doubt but a righteous decision will now speedily be come to. The religion of St. Patrick and his venerable successors, will no more be traduced, and vilified, and oppressed ; while the religion of the intruders, forced by Elizabeth upon a generous people, will be no longer permitted to be the curse of a nation, which it has both plundered and trampled upon.

CHAPTER V.

" Every correct view of a subject depends on the correctness of our own position. We have no concern whatever with the utility or inutility of institutions, till we are assured that they are ours to dispose of. And woe to the honesty of the man, or of the nation, that dares to cherish any pleasant dreams, even of benevolence, to be realized with the property of others."—*Quarterly Review*.

SIR,

1. I do not feel I should be doing my duty to the venerable, sacred, and spotless religion of all our common ancient forefathers, of which God has highly honoured me by permitting me to be a member, if, when you now refer us to the lectures of Dr. Chalmers, I do not here take more notice than will probably be pleasant, of the flippant assertions of the great modern luminary of the Presbyterian Kirk of Scotland. And I must confess, I can hardly refrain from expressing indignation, when I remember, that some two years ago, this minister of a sect to which you, sir, will not even allow the more honourable designation of Church ; that one who, in your eyes, is but a clergyman of dissenters, was sent for to this country by many of the most distinguished members of the dominant communion in England ; and that in his lectures, attended by the grandees of the land, he designedly insulted the ancient faith, not only by words

as hard as the rocks upon his neighbouring mountains, but also by theories and statements destitute totally of any other foundation, but the authority of the great Edinburgh professor of theology. "If we compare (said the great George Granville, Lord Lansdowne, in 1718) the Catholics with the dissenters, upon a footing of merit, with respect to the government; the Catholics, as far as yet has been made to appear, have infinitely the advantage. To whom do we owe our Magna Charta? To our ancient barons unreformed; and were there not as many struggles for liberty before the Reformation as since?" But, sir, I am most happy to find, that Dr. Chalmers' lectures have been somewhat duly estimated by you, when, in the sixth page of your book, you honourably reprove him, by telling him, that though he has handled some points connected with his inquiry felicitously (and even this meagre praise I should be tempted to withhold), yet, in other parts, you fear he has laid down principles seriously detrimental to your cause. In your twentieth page you inform us:—"He appears by no means to succeed in showing upon his own principles, that his territorial establishment must be of one denomination: he would probably find it impossible, upon a stricter investigation, so to define Evangelical Protestantism, as to make it an universal criterion for the guidance of governments. It might be further argued, that he has surrendered the condition without which all others fail, in omitting from his calculation the divine constitution of the visible Church; and that while he does not so much as inquire whether on one side it would be difficult or easy to reject the unevangelical Protestant, he has on the other very greatly underrated the difficulty of the questions at issue between the Church of Rome and her opponents." So that while you, sir, wish to be saved from such a friend, I cannot but pity him for thinking, that the destruction of what he calls Popery, for which he so grievously itches, will be so easily accomplished. Nero might fiddle during the burning of the walls of Rome, to which he himself had set fire, but I guess the doctor will long and often play upon the Gaelic violin, before the battlements of the Holy City will be consumed by any of his firebrands.

"An' oft your moss-traversing spunkies,
Decoy the wight,—mischievous monkies
Delude his eyes,
Till in some miry slough he sunk is,
Ne'er mair to rise."

In examining the Doctor's essays, one does not taste any of the sweet waters of the Peneus in the Vale of Tempe; and though his reverence would transform the beautiful Church of our fathers, like the ancient beauteous head of Medusa, into some hideous object, to scare away all our Protestant country-

men, who might be led by curiosity to seek for her ancient charms; yet he certainly vainly tries to prove the law establishment in this kingdom to be gifted with some of the fascinating charms of an Arethusa.

2. If we examine Dr. Chalmers' ecclesiastical economy, what does it prove to be? Has he any just ideas upon the very first requisites for an advantageous union between Church and state, viz. stability and fixedness in the Church, which is adopted by the state; and good faith in the state, which is consecrated by the Church?

3. In the fifth page of an edition of his lectures, published at Glasgow, which since your book was put into my hands, I have taken the trouble diligently to peruse, I find Dr. Chalmers describing some of the characters of the Church in language very far more like that of an orthodox Catholic, than a defender of the English establishment. Thus he writes:—"The application to our argument becomes still more obvious when we also recollect, that, both at the commencement and throughout the successive ages of Christianity, although the Spirit has ever been the great agent in the work of conversion, He (Almighty God) makes choice of his own vehicles, and has given always a special virtue to, or put an especial honour on, the instrumentality of man. By means of one heavenly visitant, the whole substance and truth of Christianity might have been conveyed with power to the mind of Cornelius. But for this purpose two were employed—one preternatural messenger having been sent to Peter, for the purpose of bidding him go to Cornelius; and another to Cornelius himself, for the purpose, not of delivering the Gospel to him, but of preparing him to expect the visit of a fellow-mortal, from whose lips he should receive it. And so it was in the act of Peter speaking to Cornelius, and to the other members of his household, that the Holy Ghost fell upon them. The same mysterious agent who gives efficacy to the read, also gives efficacy to the preached word,—but preached, not by beings of a higher to those of a lower order, but by men to men. It is the Divine Spirit alone who sends the message with efficacy to the heart; but still it is a message borne to the ear by human messengers. In other words, they are bibles and ministers that form the two great parts of His main and chosen instrumentality. And, in our capacity, as fellow workers with God, it is for us to set this instrumentality a-going—to see that a Bible should be in every house, and that a minister should have access to every family." According then to the Doctor, we are not only to have a Bible in every family, but also to every family a minister is required for the preaching of its doctrines; the written word of God is to be read by the faithful, but a preached word of God is to give efficacy to that reading; ministers, as well as Bibles,

are required for the direction of mankind in the ways of holiness and truth. This, sir, would appear to be what I will call Dr. Chalmers' Catholic view on the subject of the Church. Yet more. He tells us in page 18, that nothing more than maintenance is to come from the state to the Church; that the Church must have an unfettered theology, with which human powers have no right to interfere; that it should be without any contamination from the authority of man, and to be subject only to ecclesiastical authority. He moreover elsewhere seems perfectly of the opinion, which you have, so inconsistently with all your many other arguments, so confidently expressed in the 4th page of your book, that the Church, "if she should be excluded from the precinct of government, may still fulfil all her functions, and carry them out to perfection. Her condition would be anything rather than pitiable, should she once more occupy the position which she held before the reign of Constantine. The union is to the Church a matter of secondary consideration." And here I will passingly remark, that it is a great pity that you, Mr. Gladstone, and your powerful party in Parliament, do not help to place the Church in this very enviable position, and ease her of what you say is of such secondary consideration.

4. But now then to show the perpetual variations and inconsistencies of which all sectaries are constantly guilty; to realise the truth of what Bossuet tells us of them, that they are "always varying, agreeing not with themselves, and continually bringing in new rules—who, beginning with innovating, daily innovate;" let us see how, in the very same lectures, Dr. Chalmers gives a direct contradiction to his own ill-matured principles, which elsewhere he laid down as *axiomata summa*. For in page 10, he actually commends fanatical and wicked men, who possessed no ecclesiastical power whatever in the Church, for rising up against, not only the only legitimate, but actually the only existing Christian priesthood of the time, rejecting their preaching, despising their spiritual authority. Though in page 18 he tells us that the ministers of religion are not to be interfered with, and that temporal powers are to be guided by the Church, but have no authority in it; he, in page 48, attributes his pretended, yea and boasted, Reformation in *England*, to him, whom he calls "our capricious and tyrannical Henry;" in *Germany* to the power exercised by the Elector of Saxony. He commends, in one place, the efforts of tyrants to overthrow the only existing forms of that deposit of faith which was committed by our blessed Lord to the guardianship of the apostles and their apostolic successors; while in another place he treats every attempt at the exercise of power by the ministers of the state, as a shameful and unjustifiable usurpation. What is the value of the teaching of a man, who, in one short course of lectures,

must be in continual and diametrical opposition against himself?

“*Tel est l'homme en effet ! Il va du blanc au noir,
Et condamne au matin, ses sentimens du soir.*”

5. But now let us see what he considers the duty of the state to the Church? In his sixth page Dr. Chalmers informs us:—
“To realise our idea of an establishment, it is enough that there be a legal security for the application of certain funds to the maintenance of Christian worship or Christian instruction in a country; and this in whatever way these funds may have originated. If the Church be indebted for its revenues to the benefactions of the rich and religious in other days, then it may have no more connexion with the state, than the state has with any other charitable endowment in the kingdom, where much property is destined to certain ends; and all which the state has to do in the matter, is to make good the destination, or to see that effect and fulfilment be given to the intentions of the original testators. It is in this sense chiefly, that we understand the universities of Oxford and Cambridge to be national or established institutes for the purposes of education. Their *status* or character, as such, does not depend on the antiquarian origin of the property which belongs to them, which it so happens they owe, in greater part, not to the liberality of the civic rulers, but to the piety and patriotism of individuals. It depends not on the origin of their property, but to the sureness of its application; the justice of the nation, or the authority of the state and of the laws, being engaged in the defence of it, whether against encroachments, or against its application to other objects than those on which it was expended.”

6. Talk of the sureness of the application, of the justice of the nation being engaged in the defence of the testamentary bequeathments of the pious and patriotic founders of Oxford and Cambridge! Shades of Alfred the Great, and of every one of ye royal, noble, or episcopal founders of our magnificent and for many centuries Catholic universities, listen to this babbling about good faith in the protection of those munificent endowments, which still—though the nurseries of a novel and a hostile creed—are the admiration of the world. Listen to what he says of the justice of a people, whom he afterwards commends for casting your holy religion to the winds. Listen to him, telling us, in his fiftieth page, (in which he holds a complete jubilee in the grossest orgies of puritanical bigotry), that there is no man of education, but must now throw away as a contemptible bauble, that jewel above all price, which was the only thing you prized upon the earth. Ye luminaries of your several ages, Bede and Alcuin, Lanfranc and Anselm, Edmund of Canterbury and Thomas of Lincoln, William Wyckham of Winton and

Fisher of Rochester, you glory of England, Sir Thomas More, can you lie silent in your graves, while this disciple of John Knox has the daringness to forbid us *stare super vias antiquas*; and to tell us, that every well-educated Englishman must prefer his trashy system of novelties, which he himself is not even able to explain to us, to that eminent and sacred religion of all our ancient forefathers, with which is bound up every great and glorious recollection, which every magnificent monument of piety and learning even preach to us in their silence? Let even a Stolberg or a Von Schlegel in Germany, a Kenelm Digby in this country—illustrious and recent converts to what was the religion of their forefathers, till their fathers cowardly abandoned it—let them be put into a comparison with a Chalmers. They will not prove to have less brains than him, because they keep their fasts upon *maigre*, and not upon a *singed head*; they will not be thought his inferiors because they are distinguished by their modesty, and not by assertions destitute of proof; they will not be less loved by every lover of learning, because they praise not the tyrants who cut off every source of those rivers of knowledge which once flowed into now unfortunate Ireland, and made it learning's favourite abode; and then taunt the unfortunate Irish for not being a nation of scholars.* But I can tell Dr. Chalmers, that there is a deep mine of learning working in Ireland, and enriching its people, in spite of the tyrant and the oppressor: many a shoeless child is to be met, who would even puzzle a tolerable scholar; and as for its admirable priesthood, of their abilities and learning too much cannot be said. Your Dr. Parr used to deem it the highest compliment he could pay to the learning of the most learned, to say that he would even be thought learned in the Church of Rome. But ask any accomplished and liberal gentleman, who knows anything of the clergy of Ireland, what he thinks of the enlightened, the dignified, and saintly Murray, a prelate greatest among the great, worthy of the purest and brightest days of Christianity. Ask, too, what he has heard of the profound knowledge, and no less admirable virtues, of a Crolly, a Slattery, a Crotty, a French, a Murphy, a Browne, a Kinsella, or a Coen. Is it to be endured that this bright assemblage of the best and greatest of human worthies, is to be told by a cold-hearted and calculating Presbyterian, that a respectable education leads a man to Protestantism? Let the most elegant scholar of England's nobles, the Marquess of Wellesley, be asked the truth of my following assertion;—for this illustrious nobleman once bore the highest testimony in favour of Ireland's most illustrious prelate. If ever this century produced an eminent ecclesiastic, a generous friend, and a dis-

* Until late years, it was felony to instruct Catholics in Ireland in the very first elements of knowledge: the punishment, transportation or death.

tinguished patriot ; a man of the brightest talent, yet still more elevated feelings of personal honour ; a friend of man, yet a greater lover of his God, that man was Dr. Doyle. He was a great prelate, because great in that which alone could make him great : great, not because he held a distinguished position in the Church, but because he distinguished that position by every great and dignified mental and moral superiority.

“ Cui pudor, et justitiæ soror,
Incorrupta fides, nudaque veritas
Quando ullum inveniet parem ?”

7. From Dr. Chalmers' many denunciations of Popery, if he had not by this time obtained a kind of Cassandran character for their truthfulness, people would be led to suppose, that Catholicism was some frightful aggregation of the most debasing errors, which only in the darkest ages of the world, was loosened from the lowermost abyss, to sweep over the earth in devastating and pestilential vapours. And yet in the ninth page of his lectures, he affords us Catholics the sweetest balm to heal those cruel wounds he has inflicted upon our feelings. He there informs us, that in the very first age of Christianity, yea, even before the venerable apostle, St. John, had descended into the tomb ; “ a fearful degeneracy which began even in the first century, at once supplanting the rightful authority of God in His Scriptures, and substituting both a doctrine and discipline of its own, by which to blind the souls of men,” had already manifested itself through the Christian world. He adds, in the most consolatory terms, that in that very first age, in which Jesus Christ founded his truth upon a rock, against which he guaranteed his sacred word, that the gates of hell should never prevail, “ the truth is, that influences were at work, which, either with or without an establishment, would have landed Christendom in the terrific Popery of the middle ages—the product of an enslaving superstition, that enabled an ambitious priesthood to riot at pleasure over the consciences and fears of their deluded votaries.”

8. Well said, Dr. Chalmers. This really is making yourself a glorious ally, aider, and co-operator, of those distinguished members of the Anglican communion, who solicited you to come all the way to London to defend them in the hour of need. This is making wisdom shine most brilliantly from under the orthodox wig of the present venerable Archbishop of Canterbury, whom I well remember, in one of his pastoral addresses to the clergy of his former diocese of London, recommended them diligently to form their preaching and their practises on the model of the doctrine and discipline of those first centuries of the Church, which you so magniloquently denounce as working influences that must necessarily land the whole of Christendom

in the Popery of the middle ages. This must be most truly gratifying to the distinguished luminary among the new lights of Oxford, Dr. Pusey, who tells the Bishop of Oxford in the forty-third page of his letter to his lordship, that the true tradition of doctrine is to be gathered from the primitive ages of the Church "in which it was yet unbroken;" and that through the whole period comprehending the six first œcumenical councils, "the Church was one, and it was to His one Church, and as being one, that our Lord's promises were made." This is very confirmatory of the canon of the convocation which was held in 1571, which ordains, that the clergy "shall, in the first place, be careful never to teach anything from the pulpit to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that very doctrine by the Catholic Fathers and ancient Bishops." This must be very pleasing to all those who are disposed to agree with the learned Protestants, Dr. Hickes or Whitaker; the latter of whom tells us that, "during the first five hundred years the Church was pure, and inviolably taught the faith delivered by the apostles; and the former, in page 145, vol. i. of his *Christian Priesthood*, writes:—"He that will not submit to the concurrent evidence of the fathers and councils, may bring into controversy the Divine authority of the inspired writings, Infant Baptism, Episcopacy, the Lord's Day, and so blow up at once the Catholic faith and Church." It must be very flattering to the learned, though wayward, authors of the *Tracts for the Times*, who in No. 25, page 11, say:—"How miserably contrasted are we with the one Holy Apostolical Church of old, which 'serving with one consent,' spoke a pure language." It must fall pleasingly on the ears of the Rev. Mr. Newman, who writes on what he calls Romanism, page 47:—"We agree with the Romanist in appealing to antiquity as our great teacher." Or of his illustrious Oxford *confrère*, Mr. Keble, who, on primitive tradition, page 149, informs us:—"Of course, if it hath so pleased Almighty God, the Scriptures might have been clear of themselves, or their meaning might have been clearly revealed to individuals at a certain stage of their progress in the Christian life; or there might be somewhere in the present Church an unerring court of appeal to fix their interpretation. But theories of that kind, after all that can be said in their favour, must they not incur the censure of true wisdom, as partaking of 'that idle, and not very innocent employment, of forming imaginary models of a new world, as schemes of governing it?' How much better humbly to acquiesce in God's dispensations as we find them; how much more dutiful, with all seriousness to use our privilege of belonging to a Church, which, on the one hand, refers us to Scripture as the

standard and treasure of all necessary doctrine; on the other, 'ties her doctors, as much as the Council of Trent does, to expound Scripture according to the consent of the ancient fathers.' To all these eminent Protestant divines, as well as to us, as dew upon the fleece must drop those meek and kindly words of that gentle shepherd, who, more gentle than Norval's sire, near the browsy sides of the Grampian Hills, feeds his thrice happy flock. Yea, says the great Dr. Chalmers, even in the first age of Christianity, Christianity's source had become corrupted; in the first hour of existence, the salt of the earth lost its savour; in the first vigil of primitive piety, the lights of the world were dimmed. "Labium veritatis firmum erit in perpetuum: qui autem testis est repentinus, concinnat linguam mendacii."—*Proverb* xii. 19.

9. Having thus, sir, most graciously conceded that the Popery, as he calls it, of the middle ages, was a necessary effect of the principles working even in the very first century of the Church, and in those other ages which the most learned and best of Protestants have called the ages of primitive purity and fervour, Dr. Chalmers pours out a vial of indignation upon the enormous wealth, and the enormous power, acquired by the Catholic Church, which he meekly designates, "the fruit of voluntary concessions made by princes, who partook of the debasing fanaticism of the times." Now as to the wealth of the ancient Church, the doctor seems to wish so much the increase of the vintage in the Protestant religion, that he evidently has taken a most frightful dislike, which amounts almost to a *staphulephobia*, for some of the sour grapes of ages gone past, of which he has caught a glimpse. As for his opinion of what he calls the enormous power of the Catholic clergy, perhaps delicacy should prevent me from saying anything, as the glory of our predecessors must mantle our cheeks with a blush of modesty, when it is so magnified by the illustrious Scottish professor. Probably, on examination he may find, that he raves without cause at the ancient clergy, who, to use the language of a Protestant, in his *Manual of the Middle Ages*, "everywhere showed themselves opposed to the power of kings, when the latter wished to become perfectly absolute—wished not to domineer over them, but to confine them within the legitimate bounds of authority; were always for princes when powerful vassals attacked the rights of the sovereign; were the natural and constant guardians of the rights and liberties of all classes." There is a vast difference, observes Le Maistre, between usurping the rights of the sovereign, and refusing obedience, when the sovereign abused his powers in a manner which all human, divine, and natural law pointed out as outrageous, and past all human endurance. And whatever might be the difficulties of the questions then mooted between

the clergy and princes, yet even what all will acknowledge to have been abuses in those ancient times, but abuses the offspring generally of necessity, have in no way come up to such as have followed the pretended Reformation. Hence Von Schlegel well remarks, in his 13th *Lecture on the Philosophy of History* "But if the question be a parallel between the middle ages and modern times, we may oppose to the scandal of the ecclesiastical excommunication pronounced against the prince during the former period, the still more fatal example which has occurred within the last three centuries, of the public execution of several monarchs, and of the assassination of several others."

10. From a grandiloquent invective against the clergy of Catholicism, the doctor descends to sing a canticle of praise to the memory of that constellation of brilliant virtues, whom Dr. Johnson was pleased to christen "the Ruffian of the Reformation," old Johnny Knox. And though the saying of that arch-rebel is known to everybody, when in his canting and seditious addresses, he inflamed his Sawney followers to raze to the ground their beautiful churches, telling the people that such was the right way of getting rid of the rooks, (the name given by this rapacious vulture to the Catholic priesthood); when, too, it is a fact, that but one beautiful monument out of hundreds of the munificent piety of their forefathers, now in solitary grandeur uprears its venerable head among the Presbyterians of Scotland;—Dr. Chalmers would try to lead his audience to suppose, that that veriest Vandal of all Vandals, that worse than all the worst of the followers of an Attila or a Genseric, merely placed the machinery of the establishment in better hands. Dr. Chalmers conceals the damning fact, that Knox destroyed almost everything sacred, beautiful, and glorious in his country. Ask any lover of ancient art—let him be as bigoted as you please in his Protestantism—ask him if John Knox was not the most tasteless animal ever turned loose to destroy all that was beautiful in Scotia's portion of the garden of Christianity. If ever a ring in the snout were wanting for an uprooting animal, it was for John Knox. "Woe" (said justly a divine of Oxford in the *Quarterly Review*) "woe to the honesty of that man, or of the nation, that dares to cherish any pleasant dreams, even of benevolence, to be realized by the property of others." Praise, cries out Dr. Chalmers, to the memory of Knox, who actually fired those splendid monuments of religious truth, which it had cost the Catholics millions to uprear. Glory to the memory of the founder of our immortal Kirk, who, to use my own words, which I employ in page 14 of my *Lectures*, when speaking of much more mild sectaries, and certainly not near such lawless innovators, "resolved at all hazard upon change, and welcomed with shouts of exultation the overthrow of those altars, which in holier and better

times upheld the faith and devotion of our forefathers." It is true, that Knox, the fanatical plunderer, accused the Catholic clergy of crime, to extenuate the baseness of his own wickedness in robbing them of their property. In after times the infidels of France copied his bright example. But, writes Edmund Burke:—"It is not with much credulity I listen to any when they speak evil of those whom they are going to plunder. I rather suspect that vices are feigned or exaggerated, when profit is looked for in their punishment. An enemy is a bad witness; a robber is worse." Or to employ the more homely words of Bishop Godwin:—"Strongly disposed to promote a reformation that would *turn the penny*, it was thought necessary to lessen the reputation of those they meant to oppress."

11. The last allusion that I shall now make to the celebrated lectures of Dr. Chalmers, (which deserve to be notorious), shall be directed to the very pleasant account he gives us, of the felicitous effects of the union, between the state and the Protestant Church of England. In Catholic times, a man who did not appear at the service of the Church, was hardly to be met with; he would have been a complete anathema among his brethren. Daily attendance was very generally given; mass was heard before work was commenced; the earth was not tilled, nor the ground watered, until the morning blessing had been asked at the altar of Him who alone can bestow the increase. Weekly worship was not denied even by the most lukewarm; bodily presence was not refused by the depraved. As for church room, you need only, sir, read of the numberless churches in every town and city of Catholic England; you need only compare the number of churches in the ancient, with those in the new parts of London, to see how completely provided were temples to the divine praise for every single soul in every respective parish. Wherever a new town or even hamlet was built, the spire of the newly-erected church pointed silently to heaven. But what now is the case? Deploring everywhere the want of church room, Dr. Chalmers tells us, in page 28, that, particularly in the more recently populated parts of the kingdom, there exist thousands and thousands, comprising often a great mass and majority of the common people, whom a deficient establishment has left without the means of attendance at religious worship; and that it will be found on examination that in this surplus territory, both in town and country, the great bulk and body of our ordinary workmen are neither church-goers nor chapel-goers. And then, in page 35, he adds immeasurably to the debt of gratitude which was already owing to him, for his strange kind of advocacy of the cause of the Church of England, by making another very pleasant and liberal acknowledgment, of the thorough excellence of our present Church and state system. "It cannot be dis-

guised" he informs us, "that with many and illustrious exceptions, the clergy as a body have not, during the whole of the last century, done what they might, or done what they ought, for the cultivation of the vineyard made over by the state to their care, and which, in return for their maintenance, they should by this time have put in order. But we must not lose sight of the goodness of the machine in the badness of the working of it."

12. Adieu, Dr. Chalmers; this is quite enough. "Permit me (with Junius), to pay my tribute to Scotch sincerity, wherever I find it." The working of the machine, however much you may with it thrash poor John Thorogood and the Dissenters, according to your own acknowledgment, neither procures temples for worshippers, worshippers for temples, nor faithful ministers to do the duty of the sacrifice and ministrations in the temples. Only permit us respectfully to differ with you upon one point. We are poor, ignorant, and unsophisticated men, who do not comprehend any of the new systems of enlightenment. We are thus unable to judge of the comparative value of the old and new machinery, but by comparing the effects of the working of both. Hence we prefer the old, which filled our forefathers with good things, to the new, which sends many quite empty away.

13. Well, indeed, might Mr. Gladstone say, that Dr. Chalmers "has, it may be apprehended, put forth much questionable matter—has surrendered the condition without which all others fail." While also "in other parts of his published lectures he has laid down principles, we fear, not less seriously detrimental to our cause." Wishing you, therefore, happy Dr. Chalmers, another as felicitous a labour of love, on your next visit to the metropolis, as you enjoyed on your past; in deep gratitude for the services you have unconsciously, though equally good-naturedly done to our cause, we will serenade thee on parting with a verse sung to the silver lyre of Cowper.

"We therefore pleas'd, extol thy song,
Though various, yet complete,
Rich in embellishment, as strong
And learned as 'tis sweet.
We deem the bard, where'er he be,
And howsoever known,
Who would not twine a wreath for thee,
Unworthy of his own."

CHAPTER VI.

"Surely it is high time that a word which denotes falsehood should be exchanged for one that speaks truth; and the abject spirit which implores or accepts toleration, should give place to the nobler spirit which claims and demands, as a just, sacred, and inalienable right, in all religious concerns, 'absolute liberty, just and true liberty, equal and impartial liberty.'"—*Dr. Parr.*

SIR,

1. In the year 1829, when Mr. O'Connell and the most peaceable, yet powerful demonstration of the strength of a whole people which was ever made in any country, seemed to threaten to break down the doors which closed their entrance into the temple of the British legislature, the portals of the senate were thrown open to the Catholics, by an intimidated government. Scarce, however, had men of the brightest talents, of the most untiring zeal, and of the most patriotic politics, availed themselves of their honourable privilege, of taking that seat amongst the highest of the land, which had been voted them by their admiring countrymen, but an attempt was made to restrain them in the exercise of the inalienable rights possessed by every member of the British parliament, by preventing them from voting upon Church questions. According to Blackstone, and other eminent legal writers, the very attempt to trammel members of parliament in giving their votes and opinions upon all subjects, which they individually and conscientiously consider to regard the public weal of the country, is un-English and unconstitutional. So that even the member of parliament, who takes an oath to use none of his own civil privileges, which he possesses or acquires as a subject, to the detriment of the crown and its lawful heirs; cannot deprive himself of the right of giving his opinion, and voting upon a measure, which he deems necessary to the safety of his country, even though that measure be inseparably connected with a change in the dynasty of these realms. "The power of parliament," says Sir Edward Coke, 4 Ins. 36, "is so transcendent and absolute, that it cannot be confined, either for causes or persons, within any bounds. It hath sovereign and uncontrollable authority in making, confirming, enlarging, restraining, repealing, abrogating, repealing, reviving, and expounding of laws concerning matters of all possible denominations, ecclesiastical or temporal, civil, military, maritime, or criminal: this being the place where that absolute despotic power, which must in all governments reside somewhere, is entrusted by the constitution of the kingdom. It can regulate or new model the succession to the crown, as was done in the

reigns of Henry VIII and William III. It can alter the established religion of the land, as was done in a variety of instances, in the reigns of Henry VIII and his children."—*Blackstone*, vol. i. p. 160.

2. During the passing of the Emancipation act, an attempt was made by a few very sapient bigots, to insert a clause into the act, refusing to Catholic members an unshackled power of voting upon matters relating to the Church of England. But Sir Robert Peel, the leading member of the government in the lower house, refused to be a party to a measure which he stated would be most highly unbecoming, and contrary to the usages and liberties of parliament. The Bill of Rights allows no man who sits in parliament to have a padlock put upon his mouth the moment that the holy Church makes her graceful appearance. You need not therefore, sir, in the passage in your work which has led me into these remarks, have so kindly informed the Catholic members of the legislature, that "the state exacts from them an obligation, binding them to follow a course as good legislators, which, I apprehend, as good Roman Catholics they are forbidden to take." For though as citizens and subjects they are, like you, bound not to use their personal privileges to weaken the settlement of the Protestant religion as by law established, you should have very well known, that when acting as members of the great council of the nation, they have as much right to vote upon all and every question regarding Church or state, as either you, or the most sanctimonious of your party. They have a full and equal share in that power of parliament which "is sovereign and uncontrollable, making, confirming, enlarging, restraining, abrogating, and expounding of laws, concerning matters of all possible denominations, ecclesiastical or temporal." What is allowed to Lord Roden, is the right of the munificent Shrewsbury; what is the inalienable privilege of Sir Robert Inglis, cannot be denied to the brilliant Sheil. Why has Sir Robert Peel, with every member of high standing in his party, refused to broach any different doctrine from what I now boldly maintain? Because, if lucklessly our opponent, he is an honourable one. If he cannot succeed in throwing the ladies out of office, he will not try to get into power by turning an old woman. I regret that any of our amiable Catholic members have deigned to reply in a certain place, to any foolish bigots, who wished their Church to be solely in their own most disinterested keeping. They should vote boldly upon every question formally brought before the council of the nation, whether by the distinguished Russell, or any other high-minded and independent member of the British legislature. Instead of stooping to repel the "abuse, decked out in all the ornaments of his pamphleteering slang" (as it was termed by the lamented Durham), of a Bishop Phil-

potts ; instead of regarding any of the unconstitutional sophistry of any other guardian of the domineering communion, they should let them pass by unheeded and unregarded.

3. How ruinous it would be to the constitution of our country, if every member who voted freely and independently for what he thought was for the common weal, when a bill was brought in, that would advance the liberties of the people, might be charged as guilty of violating his oath of allegiance, because what promoted the power of the Commons, would probably diminish some previous influence of the throne. To what a contemptible and degrading condition the parliament of Great Britain would be reduced, if Lord Stanley, and the party with him then in office, when, for the benefit of Ireland, he carried through both houses, a bill for suppressing ten of Elizabeth's bishoprics ; if Sir Henry Hardinge, who brought forward another bill taking a considerable centage from the Church livings ; if every man who supported such bills by their speeches and their votes, might be justly held up to the execration of the country, as a set of perjured villains, who had broken their oath of not injuring the Church by law established. "*Salus populi suprema lex*," is the rule that is to guide every conscientious member of the legislature ; and if I have read aright some of the works of our best writers upon the British constitution, no oath that they take upon entering parliament, was ever intended to shackle members in the free discussion of the means, by which the rights and liberties of their fellow-countrymen, can be best guarded and protected.

4. But if Catholic members were not permitted to give their suffrage upon all Church questions with the most perfect freedom, neither might they speak upon them ; for freedom of speech, a grand privilege of parliament, is not antecedent to, but grown out of, the right of voting upon every question whatsoever, that is brought forward for the common good. Now this perfect liberty of speech is what every approved writer upon law informs us, cannot be alienated from any member of the legislature. Inserted in the Bill of Rights, it was there placed as a necessary consequence of the duty of parliament, to exercise a supreme, independent, and omnipotent authority upon all questions which its members might deem beneficial to the country. Thus, the late learned Mr. Millar, in his *Historical View of the British Government* (vol. iii. p. 456), tells us :—"It is manifest that an unbounded freedom of debate is necessary for enabling the members of either house to perform their duty. If they have a right to determine any measure, they must, of course, be entitled to argue and reason upon it, to examine its nature and its consequences ; and by placing it in a variety of lights, to prepare and ripen their minds for a proper decision. Unless

they are permitted to do this, it surely is impossible for them to exercise those important powers with which they are entrusted."

5. Thus, sir, I have ventured to deliver an opinion upon a subject of the utmost importance to the liberties of our country and the dignity of parliament. I have given it freely and unreservedly, and I feel that I have supported it in such a manner that it will not easily be shaken. I have formed it; but as you must see, as no party man. With party politics I have no concern. Truth, and justice, and constitutional right, are what I defend. "*Nolumus leges Angliæ mutari.*" I seek nobody's favour; thank God, I can fear nobody's frown. I know not how my sentiments may be received, even by some of those whose friendship I have always valued, whose regard it is my continued effort to deserve, and whose esteem I do not think I shall easily forfeit. I have advanced no proposition but what I feel able to maintain. If, through my plain speaking, I have the misfortune to fall in the opinion of any one, I shall have the consolation of knowing that I have spoken the language of the British constitution, and that, in my fall, I have done my solemn and sacred duty as an Englishman, and as a devoted member of the British commonwealth.

"Dic hospes Spartæ, nos te hic vidisse jacentes,
Dum sanctis patriæ legibus obsequimur."

6. But the Emancipation act did not bear upon its front the appearance of being a generous concession to the Catholics of Great Britain. It was fettered with a clause that will ever remain a foul blot on the statute book—the clause which was levelled against the holy order of St. Benedict and a most illustrious society. By that hateful decree—which, thank God, there is not much chance of being put in force, until the Duke of Newcastle becomes prime-minister, and Lord Winchelsea his secretary for the home department—it was enacted, that every one who shall become a member of any of those admirable institutions which have adorned the Christian world for centuries, will thereby become guilty of a misdemeanour, and may be banished for the term of his natural life. "To honour the Supreme Being," writes the learned author of *Les Egaremens de la Raison*, tom. iii., "by regular practices of fervent piety; to renounce the pleasures and conversations of the world, in order to present to it an edifying example of the most exalted virtue; to be separated from men according to the flesh, to become more intimately united with them according to the spirit; in enlightened societies and learned orders, to enlighten the world, by the most profound works of genius and knowledge; in some religious communities to improve the appearance of the country, in others to instruct mankind, from the pulpit or in schools of science and literature; in all, to propitiate Heaven by assiduous

prayer; in some, to offer an asylum to the unhappy, a place of refuge to innocence, or a haven of repentance to the remorseful; to provide schools of virtue and knowledge for young females, and to train up worthy future parents and future spouses, are the objects and precious fruits of that holy religious state so calumniated and misrepresented." In no less pertinent or impressive language writes the author of an *Apology for Religious States*, vol. i.: "There is nothing more impressive, nor that has a more favourable influence on public morals, than religious houses, where subordination, charity, and contentment reign. There the Christians of the world are always sure of finding instruction and example; the Church service is performed with a pomp suitable to the majesty of God, and in beautiful temples; his awful name is invoked with all the beauty of canticles, and all the charms of harmony, which make amends to pious people for the blasphemies, which infidel philosophers pour out against the Almighty, in every part of the world, where they dogmatize with impunity. The uselessness with which persons are ever upbraiding the religious, while thousands of idle laity are mere lumber on the earth, only encumbering, devouring, and corrupting it, is nothing new to persons of information. At all times, religious men, who have no other pretensions but to virtue and holiness, have been looked upon as useless beings, by a vain, perverse, and deceitful world. Nor is it so much on account of their inutility, that their destruction is resolved upon, as on account of the contrast their principles and example, form with the vices of the age. 'Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and he upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.' " (*Wisdom*, ii. 12.)

7. Of the distinguished Society of Jesus it is not my intention to say anything from myself. It is true, I have always warmly and affectionately admired it. Since the earliest period when first I was able to read of the ineffable mercies of my God to his holy Church, shown forth in raising up for it, in every age, its champions, its confessors, and its martyrs, I have always viewed in this society, in the hours of its glory, and even in the days of its distress, the wonderful workings of an Almighty providence, providing, at the very period when Luther, and other pretended reformers, were recklessly throwing off all obedience to the only successors of the apostles, an intrepid band in Ignatius and his eminent followers. I saw in them raised up an army of Christian heroes, who would win to the kingdom of Christ, even many more people from the pagan world, than Luther and his wretched companions seduced from the Catholic by their miserable apostacy. I saw in them indefatigable

labourers, who would even stem much of the torrent of Protestantism, and help eventually to dry it up. I looked upon them as, even in this country, destined to restore to the ancient mother thousands and tens of thousands of her misguided, but yet beloved children; and there will appear to me no more beautiful earnest of the conversion of our beloved country to the religion of our forefathers, than a perfect co-operation of a much larger and more powerful body of the venerated Society of Ignatius than now is found in this kingdom, with a numerous host of the excellent order of St. Benedict, and an increased, generous, zealous, and devoted secular clergy; all following the charity, all walking in the footsteps, of the meek incarnate Saviour. And then would be days of joy, long unknown to England. When the Parent of the Christian faithful, would call upon the great and delighted family of Christendom, to make with her one common jubilee of thanksgiving; to sing canticles of rejoicing for the lost ones, now in the by-paths of schism and dissent, again happily returned to the bosom of an affectionate mother. Soon then might Catholics hope once more to worship in the glorious cathedrals built by our Catholic ancestors; and their ministers of her altars be educated under the roofs of those noble universities which were founded by Catholic forefathers for that hallowed intent. Rather, however, than trouble you with my opinions regarding a society which many of your party would wish to be banished from the shores of this country, but of which even the *Journal de l'Empire* of the 25th of April, 1813, said, "of whom no sensible or impartial person can either think or speak ill," I will adduce the sentiments I have met with of a Protestant writer, who evidently made the history of the society his particular study.*

8. In his *New Conspiracy against the Jesuits detected*, the author (R. C. Dallas, Esq.) writes as follows:—"How many there are who never knew more of the Jesuits than their name, that have, from the hideous caricatures which have been drawn of them, imbibed such prejudices, and admitted such horrible impressions against the Society, as to render it a wonder, and with some a scandal, that any person should dare to make the slightest attempt towards their vindication. On the perusal of this volume, I trust that the wonder and the scandal will appear

* God forbid that my readers should suppose that I maintain that there have been no unworthy members found in this illustrious society; though I firmly believe no body of men ever had so few to disgrace their order. Wherever man is, human passions and interests will find entrance into the most holy of religious confraternities; and those who are the shame of their pious brethren, will try to cloak their faults under the beautiful robe of the virtues of their companions. I am not the defender of individuals; I know what their order enjoins them; if any prove a disgrace to it, let them answer for themselves. Wherever there is crime, I have nothing to say; I have only to grieve over and regret it.

to be, that men should have so suffered their reason to be imposed upon, and their feelings betrayed, as to be tamely led into the views of the destroyers, not only of this religious order, but of religion itself, and of social order. Jesuits were never much known in this kingdom. They were never more than a small detachment of missionary priests, privately officiating to the scattered Catholics, like other priests sent from the English colleges of Rome, Douay, Valladolid, and Lisbon. They were distinguished only by more pointed severity of the ancient penal statutes, which the wisdom and liberality of the legislature have considerably relaxed. This greater severity arose, not from their conduct, but from the general prejudice against the order; and in England this prejudice kept pace with the esteem in which they were held in all Catholic countries. Formerly, every enemy of the Catholic religion was their foe declared. Their perseverance and their successes still provoked new hostilities. It is the remark of Spondanus, that no set of men were ever so violently opposed, or ever so successfully triumphed over opposition. Their assiduity in their multifarious relations to the public, in all countries where they had settlements; in their schools and seminaries, in pulpits and confessionals, in hospitals and workhouses, in the cultivation of the sciences, in national and foreign missions—all this professional business afforded them a large field for exertion, and enabled them to recommend themselves to kings, prelates, and magistrates, by signal services to the public, and thus to blunt the stings of envy and the shafts of malice. The small number which frequented England for nearly two hundred years, in the face of the penal laws, had no such field of action. They were confined to administer the rites of religion to their brethren in private houses; they were necessitated to live separately; they were forced to disguise their profession and character, and frequently their very names. They lived under the laws, and they were not protected by the laws; they knew that the distorted character drawn of them by their foreign enemies obtained ready credit in this country, without enquiry or examination, and as they could neither speak nor act in their own defence, it has so happened that the notion of a Jesuit is, to this day, vulgarly (I take the word in its full meaning) associated with the idea of every crime. In foreign countries, the Jesuits formed a conspicuous body, to which no man was wholly indifferent. In all Catholic countries, the esteem and respect which they enjoyed were fully established. Their enemies, at all times, were either open separatists from the Catholic Church, or secret enemies of it, who formed parties for its destruction; or they were rivals, who vied with them in some branches of the public administration of religion. A hundred years ago, if the public voice had been individually collected

in Italy, France, Spain, Portugal, Germany and Poland, undoubtedly they would rather have parted with most other religious bodies than with the Society of the Jesuits alone. A hundred years ago, all the continental sovereigns of Europe would have concurred in the same sentiment. With them they advised in all concerns of religion; to them they entrusted the instruction of their children; to them they listened as preachers. Religion was not yet presented to them as an object of ridicule. They deemed of religion with reverence and awe, and they believed it to be the firmest support of the state and of the throne. They venerated their ministers, and among them the Jesuits, because they knew that their institute was well calculated to form its ministers to the active service of the altars which they respected. Ignatius of Loyola conceived that a body of men associated to promote God's greater glory, must profess to imitate, not one or two, but universally all, the astonishing virtues of the Redeemer; and in planning his institute, he compressed them all into one ruling motion of zeal, which, in his ideas, was the purest emanation of charity, the summit of Christian perfection."

9. But the Jesuits have extorted praise, by the eminency of the piety, and the superiority of the talents, of numberless members of their society, even from the very infidels. Atheism did not make its terrific strides into the schools and universities of France, until the Jesuits had been driven from their doors. The sun of Catholicism did not set in a frightful revolution of that kingdom, until in a preceding convulsion of all the elements of good order, the planets which reflected its light most brilliantly had been torn from the firmament. And yet even Voltaire, one of the first to cast to the winds the lessons of his pious masters, and the principal writer in preparing the future tragedy of his country's ruin, could not deny, that still in his black breast lingered an affection for men who had attained to a sublimity of virtue, which his own grovelling propensities forbade him to aspire to. In a letter addressed by him to Father de la Tour, dated Paris, Feb. 7th, 1746, he addresses that good man with the following candour and elegance of expression:—"As to the Dutch libel which reproaches me with being attached to the Jesuits, I will not say it is guilty of slander; on the contrary, I confess it has asserted a truth. I was seven years under the tuition of men who take indefatigable pains to cultivate the manners and minds of youth, without any other regard than the consciousness of doing good; and am I to divest myself of gratitude to such masters? Nothing will ever root out of my heart the memory of Father Porée, who never had a pupil that did not love and reverence him as a parent. No man ever rendered learning and virtue so amiable. The hours of instruction when

he was preceptor, were always hours of delight. I had the happiness of being taught by more than one Jesuit of the character of Father Porée, and I know he has successors worthy to succeed him. I had perpetually before me examples of the utmost diligence, frugality, and order. Is it just to form a notion of their morals from the witty satires of the *Provincial Letters*, rather than from Bourdaloue, Cheminai, and their other preachers and missionaries? Let a parallel be drawn between the *Provincial Letters* and Bourdaloue's sermons: by the letters we may learn the art of railery, of exhibiting things indifferent in a criminal light, the art of sneering and insulting eloquence: by the sermons we shall learn severity to ourselves, and indulgence to others; and it is needless to ask on which side is true morality, or which of the books is most useful to mankind. I dare venture to say, that there is nothing more inconsistent, nothing more unjust, nothing more shameful, than to accuse of corrupt morals, persons who lead the most rigid lives in Europe, and who penetrate the most remote recesses of Asia and America in quest of death."

10. No wonder, then, that the exalted and eminently Catholic author of the interesting life of the great Bossuet, the Cardinal Bausset, should give the following character of the Society of Jesus:—"The institute of the Jesuits, to which no other institute ever has been, or could be compared, for the energy, the foresight, or the depth of conception, which traced its plan and combined its springs of action, was designed in its creation to embrace within the vast employment of its attributes and functions, all classes, all conditions, all elements which enter into the harmony or verge of political and religious power. Wherever the Jesuits made themselves heard, they preserved all classes of society in a spirit of order, wisdom, and consistence. Called, in their first institution, to the education of the principal families in the state, they extended their care to the poorer classes; they kept them in the happy habits of religious and moral virtue. Such particularly was the useful object of the numerous congregations which they erected in almost every town, and which they had the talent of connecting with every profession, with every social institution. Simple and easy exercises of piety, familiar instructions proportioned to every condition, and in no-wise interfering with the labours and duties of society, served to uphold in every state of life, that regularity of manners, that spirit of order and subordination, and that wise economy, which preserve peace and harmony in families, and assure the prosperity of empires. They had the merit of attracting honour to their religious and moral character, by a severity of manners, a temperance, a noble bearing, and an individual disinterestedness, which even their enemies could not contest with them. This body was so perfectly constituted, that it never had either in-

fancy or old age. We see it in the first days of its birth forming establishments in every Catholic state, intrepidly combating all the sects which spring from Lutheranism, founding missions in the east and the deserts of America, and traversing the Chinese, Japanese, and Indian Seas. The order existed two centuries, and it still had the full vigour of maturity. It had no original imperfections which called for a supply of new laws. The emulation which it occasioned was one of its necessary effects, and was useful even to its rivals. The society knew how to make their misfortunes redound to their honour, by supporting them with a noble and tranquil courage. The religious and unconquered resignation of the members of the order attested the purity of its principles."

11. Such, sir, is the Society of Jesus, which your party, even by a clause in the Emancipation act, would have banished from the shores of England;—with what justice, I will now leave even to my Protestant countrymen to decide. I know there is a generosity in the bosoms of Englishmen, which often the prejudices of education cannot destroy; and I love, therefore, to appeal to that generosity, I love to invoke their sense of justice; or rather, I appeal to their justice alone,—I want no favour. Let them now, after reading what I have already indited—much more I could say on the subject—declare whether the knowledge I have imparted to them respecting the real character of this society, has not even exalted in their opinion human nature itself? Where is the earthly hero, that leads a life of the most arduous labour, the most unremitting self-denial, and goes cheerfully to meet death itself, and yet looks for no earthly approbation, despises fame, thinks of worldly glory but as a bauble, and only seeks in his every action, the love and approbation of the Creator of the universe? And yet, far more has been endured by many of these champions of heaven, than was ever suffered by the brave heroes of earth. Let generous Englishmen determine whether such men as these should be driven as aliens from their country. Extinguish the Society of Jesus if you please; you have my full consent. But then you must extinguish it as the sun puts out the fire. Extinguish it by the lustre of more brilliant deeds, and by the intense heat of a more fervent charity.

12. Sir, I am no Jesuit, I am not a religious; I am attached to my order, which numbers in its ranks the greatest ecclesiastical names of honour that have adorned the Catholic Church in this country. But I hold an even balance, and I think only of that which will promote the glory of the truth. It so happens that in England, the giants in theology and in eminent services to religion, have been mostly found among the secular clergy. As long as the seculars can show, that among them have been produced men of the eminent abilities of an Allen, a Bristowe, a Stapleton, a Gregory Martyn, a Kellison, a Gother, a Holden,

a Hawarden, a Manning, a Walton, a Challoner, a Hornyhold, a Milner, a Fletcher, a Coombes, a Rutter, a Kirk, a Tierney, or a Wiseman ; as long as we yet see above our horizon—long may it there shine—that star of the purest lustre, guiding his flock to Christ, his countrymen to truth—our own great Lingard ; as long as they send forth such missionaries as Douay College sent into this country—and after all, the able missionary is far more pleasing to God than the ablest of writers—the laity who take the trouble to know the true state of our holy Church in these realms, must ever respect, revere, and love the secular clergy, fully even as much as their religious brethren ; provided that clergy remain true to themselves ; united and open in honourable dealings with each other ; gentlemen in heart, in mind, and in their actions ; imitators of the bright and holy models produced among their own venerable body ; and generous, as every noble spirit ever must be, to their religious comrades in the same holy warfare.* Such being my sentiments, I hope I may with reason adopt as my own, the language of Dr. Matthew Kellison, the fourth, and one of the most distinguished, of the presidents of Douay College, that great seminary of martyrs and doctors of the Catholic Church in England. He was, as I always hope to be, a just, and in justice, a firm upholder of all the true and canonical rights of his own respectable body. Now in his preface to his work on the hierarchy, he writes :—" I am no regular, but I honour all religious orders confirmed by the Church, and I esteem him no good Catholic, who doth not esteem them. I profess but one order, yet I affect all ; and so, though I be of one side, yet I side not. Though I be of one party, yet I am not partial. I praise all orders in the Church, I dispraise none. I so extol one order, as I depress not the other. I so right one, as I wrong not the other. Yet in righting all, I commend all, because all are commendable."

" Unum ordinem opere teneo, reliquos charitate."—*St. Bernard.*

CHAPTER VII.

" The Church of old held the efficacy of the sacraments, when administered even by ordained ministers, was at least suspended so long as persons remained in schism."—*Dr. Pusey.*

1. Great God ! and is it come to this ? Men see the heinousness of schism ; and yet they will not themselves relinquish

* An admirable sample of a distinguished missionary, Mr. Gladstone may often meet in his own native town of Liverpool, viz. the Rev. Peter Wilcock, the founder of that noble church of St. Anthony, which every Catholic who visits Liverpool, views with such pride and exultation, and in its prosperity sympathises so deeply.

it. The successors of those who would have rent thy seamless garment to cover their own nakedness, think they wear the sacerdotal robe of thy elected priesthood ! Men, whose staff of spiritual power is the barren stick of the usurper, talk to the world with a semblance of authority, as if they held in their hands the rod of Aaron, which blossomed in the tabernacle.

2. In much more forcible language than even that used by Dr. Pusey, the celebrated Calvinist-Presbyterian Claude addressed, in 1680, the Protestant Bishop of London, Dr. Henchman, when describing the frightful crime and the fearful judgment of the promoters and the abettors of a schismatical institution. "Evidently (he writes) their conduct is equivalent to a positive schism,—a crime detestable in itself both to God and man. Those who are guilty of it, whether by first establishing it themselves, or continuing to enforce it among others, must expect to have a terrible account to render at the great day of judgment." But, sir, of what use is it, that these men, with you, should preach such a doctrine to the Protestant dissenters from their own novel religious institution ? They see the mote in the eye of the Methodist and Independent ; but they will not discover the beam which obscures the vision of all those who protest against the ancient religion of all primitive Christianity. They behold the hand tracing upon the wall, a fearful sentence of woe against those, who have separated from their own communion ; while they forget that it was their own party which first robbed the temple of their God of hundreds of thousands of consecrated vessels, vessels not made of silver or gold, but vessels of the divine election, which were intended to have been placed upon the everlasting altar of the Lamb, to glitter there in ineffable beauty and splendour. They say to their dissenting brethren, "Thou art the man ;" whereas, it is they who first took from their own parent, and the mother of Christendom, many dear lambs, which, having nourished herself from their earliest birth, had grown up in her house among her beloved children ; had eaten the bread of life from her venerable hand ; had drunk from the cup of her spiritual consolations ; and had rested on her bosom in peace, contentment, and joy. "As for the external communion of the visible Church (says your own learned Stillingfleet), we have without scruple granted, that Protestants did forsake it."

3. But what is more, eminent divines of the Church of England have acknowledged, that this abandonment of the Catholic Christian communion, could not be excused by the plea of necessity. The Catholic religion taught no doctrine detrimental to salvation, or which did "oblige to sin ;" and "this is the only justifiable cause of separation (even according to Bishop Burnet), of leaving the established Church, and setting up a distinct and separate communion." For the Protestant pre-

bendary Thorndike, in page 146 of his *Epilogue*, informs us :—
 “ I must and do freely profess, that I find no position necessary to salvation prohibited, none destructive to salvation enjoined to be believed by the Church of Rome, and therefore I must necessarily accept it for a true Church, as in the Church of England I have known it to be accepted ; seeing that there can be no question made, but that it continueth the same visible body, by the succession of bishops and laws, that were first founded by the apostles. There remains, therefore, in the present Church of Rome, the profession of all the faith necessary for the salvation of all Christians to believe, either in point of faith or manners.” “ I dare not deny (writes another Protestant divine, third sermon of Baro) the name of Christians to the Romanists ; the most learned Protestants have owned the Church of Rome to be the Church of God.” If, therefore, sir, some of your clerical abettors, would only love the things of Cæsar a little less, they would soon learn to love Rome more. They would find her, washed in the blood of her divine spouse, not vulnerable even in those members which bring her most into contact with the earth. She is not like the son of Peleus ; and after being victorious over all the powers of hell, she will not fall a victim to some miserable arrow, shot against her, by the choicest of the Oxford marksmen.

4. Sir, it is only in later years, that many Protestant divines of the Church of England have united in demanding, that the want of an episcopal ordination should reduce the clergy of their fellow Protestants, who dissent from them upon some points of faith and discipline, to the level of schismatics. Apostolical succession has now been made the bed of Procrustes, and every one's creed is to be measured, is to be drawn out, or to be lopped, until it is, in faith and discipline, of the exact length of the Anglican pretenders to the inheritance of the orders and mission of Christ's chosen twelve. But the ancient members of the Church of England manifested much more of the prudence of the serpent. They saw too clearly, that if apostolical succession were insisted upon as a necessary condition to the truth of a religion, the battlements of Protestantism could not hold out one short hour, if assaulted by the champions of Catholicity. They felt, moreover, that if episcopal ordination were insisted upon as necessary to the lawful existence of Protestantism, every Church of the pretended Reformation, in which the Presbyterian form of government had been adopted, that is, every Church of Protestantism except their own, would be absolutely unchurched. And their sentiments have been re-echoed in our days by the modern ornament of your religion, Bishop Heber ; who, though he would prefer and insist upon episcopal ordination when it can be obtained, yet in no way considers it absolutely necessary for the truth and lawful existence of a Church.

"When a Christian nation (he writes to the Reverend Deocar Schmidt, *Journal*, vol. iii. p. 441) has, by unfortunate circumstances, lost its apostolical succession of bishops, the continuance of ministers being a thing absolutely needful and essential, those good men are not to be censured who perpetuate it by the best means in their power. And were I to return to Germany, I would again, as before, humbly and thankfully avail myself of the preaching and sacramental ordinances of the Lutheran Evangelical Church, not doubting that they are a true Church of Christ, and that the Spirit of God is with them, as I trust he is with us also." Archbishop Usher maintained that presbyters might ordain priests, and even bishops, as Luther, a priest, made Armsdorf Bishop of Naumburg.

5. My assertion, sir, regarding the small importance attached to episcopal ordination by the first Protestant prelates of the Church of England, is fully borne out by the seventh volume of the *Quarterly Review*, in which we learn, from an able and learned writer, a few particulars, which are not a little calculated to subdue and moderate the present boasting which rends the very welkin of Oxford, and betrays little of the belief that "patience and confidence are the strength of the Church." "But the arch-deacon's (Daubeny) zeal for episcopacy," the *Quarterly* informs us, "is of so inflammable a nature, that the very name of Presbyterian is sufficient to set it in a blaze. We are not so presumptuous as to attempt to extinguish it; but we may be allowed to congratulate him, that he lives in an age when the practice of the Church of England is no longer opposed to his feelings. What would those feelings have been, had he flourished in the first century of the Reformation, and witnessed the favour then shewn to the Presbyterians; congregations of them placed under our most orthodox bishops—Presbyterian ministers instituted to English benefices without being ordained, and this not clandestinely nor by connivance, but openly, avowedly, and habitually; until at length, in 1661, episcopal ordination was made essential to the lawful ministry of the Church of England?" Barlow (as Collier informs us) the schismatical consecrator of Matthew Parker, maintained with Cranmer, the singular proposition, "that the king's election and nomination alone, without any ceremony of ordination, sufficed to make priests and bishops." And at that time, we are told by Heylin, "many were raised to great preferments, who having spent their time in such foreign churches as followed the platform of Geneva, returned so disaffected to episcopal government, as not long after filled the Church with the most sad disorders, not only to the breaking of the bond of peace, but likewise to the extinguishing the spirit of unity." Moreover, when some of the first ministers of the Church of England, and even prelates, were reproached by the

Catholics for having undertaken the duties of the ministry without any ordination whatsoever, many of them replied as boldly and candidly as Whitaker (*Contra Duræum*, p. 821) :—" I would not have you think that we make such reckoning of your orders, as to hold our vocation unlawful without them. And therefore keep your orders to yourselves."

6. Similar to the sentiments of Barlow were those of Matthew Parker, Horne, Jewel, and other first Protestant prelates. In the 222nd page of Dr. Fletcher's *Comparative View*, my learned and eminent friend tells us :—" We find, that even so late as the year 1562, when Parker, Jewel, Horn, &c. gave out their new version of the Scriptures, distorting the sacred text, they interpreted the 'Χειροτονία,' which antiquity always, and even modern Protestants now, interpret 'the imposition of hands,' they interpreted 'ordination by election ;' meaning thus to imply, that the election of the prince, without the need of any episcopal consecration, suffices to make bishops." Indeed, sir, every document I can put my hand upon, makes it appear as evident as anything possibly can be, that the first Protestant bishops never coveted any ordination whatever, until they found it a necessary means to an end. It was the spirit of the world which made them seek for the Spirit of God. Elizabeth would not give them possession of the good things of the Church, until they had first obtained some appearance, at least, of a title to the honours of the Church, and in all ecclesiastical matters she was lady absolute. So absolute, that long after these mean tools had been intruded into the sees of the Catholic hierarchy, she tells the poor fellows, on the 29th of February 1586 :—" One matter toucheth me so near, as I may not overskip. The Church, whose overlooker, God, hath made me, whose negligence cannot be excused if any schisms and errors heretical were suffered. Some faults and negligences may grow and be, all which, if you, my lords, and the clergy do not amend, I mind to depose you." So absolute, that when Richard Cox, her Majesty's Bishop of Ely, resented the impudent trespass of Lord Keeper Hatton, who built his house without the bishop's permission, on a garden belonging to the see of Ely ; as a balm to his wounded feelings the bishop received the following pastoral address from the supreme and meek shepherd of the Anglican faithful :—" Proud Prelate—You know what you were before I made you what you are. If you do not comply with my request, by G— I will unfrock you.—Elizabeth." So absolute, that she suspended Bishop Fletcher of London for marrying "a fine lady and a widow," a fault not very grievous at the present day, even in a Puseyite ; particularly if the marriage bring with it, if not much of a godly, yet plenty of a weighty consideration.

7. I did not without reason assert, that the first Protestant

prelates were only desirous of obtaining the temporal emoluments of the Catholic hierarchy. The manner in which they conducted themselves after they had gained their possession, fully supports me in my assertion. What, indeed, from the commencement of his ignominious episcopacy, was the conduct of William Barlow, the principal comic actor in that spiritual farce, which has gained for it the merited ridicule of the whole of Christendom? "William Barlow (writes John Barlow, Esq. of Slebeech, in his collection of Worthies, completed in 1640), my grandfather's youngest brother, Canon Regular, and Prior of Bisham, was the first Protestant bishop who, contrary to the canons of the apostles, violated his faith, assumed a wife, and being given to sensuality, drunkenness, and lasciviousness, broke his vow by contracting matrimony with a lady abbess named Agatha, of Wellsburn, who lived in a nunnery not far from his priory in Norfolk. In St. David's he razed down the great hall of the palace, and Llewhaden Castle, the lands whereof he sold, and the manor of Lanfey he passed away to his godson." With feelings of an honest and honourable indignation, a Protestant says, in his *Historical Tour through Pembrokeshire*:—"Thus was the last blaze of its expiring splendour fairly extinguished by Dr. Barlow, who, after stripping St. David's and the castle of Llewhaden of its leaden roof, to help to portion his five daughters, who were all married to bishops, and committing every sort of spoil and depredation in the episcopal manors, alienated the lands, and at last beggared the see, that there might be no place in future for incurring any expense on palaces in the roofless condition he had reduced them to, or the fabric of the cathedral itself, in such a state of decadence." Moreover, Heylin (page 138), gives us the following account of the disinterested behaviour of Dr. Thomas Young, ordained by Parker, to be the intruder of St. David's, but soon after translated to the rich see of York. "Next follows the translation of Dr. Thomas Young, Bishop of St. David's, to the see of York, which was done on the 25th of February, in an unlucky hour to that city, as it also proved; for scarce was he settled in that see, when he pulled down the goodly hall, and the greatest part of the episcopal palace in the city of York, which had been built with so much care and cost by Thomas the elder, one of the predecessors there in the year 1090. Whether it were for covetousness, to make money of the materials of it, or out of sordidness to avoid the charges of hospitality in that populous city, let them guess that will." And, sir, of one of the first Protestant bishops of London, we are told by Hallam (*Cons. Hist.* vol. i. p. 274):—"The violence of Aylmer's temper was not redeemed by many virtues; it is impossible to exonerate his character from the imputations of covetousness, and plundering the revenues of his see, faults very prevalent among the

bishops of that period." Surely, then, the Pretor Verres, rather than the apostles of Christ, appears to have been the legitimate predecessor of these first links in the chain of the succession of the Anglican ministry. He, like them, was the destroyer and spoiler of the public property committed to his charge; the pilferer of that which was sacred to the religion of his country. "*Idem iste prætor monumenta antiquissima, partim Regum locupletissimorum, quæ illi ornamento urbibus esse voluerunt: partim etiam nostrorum imperatorum, quæ victores civitatibus Siculis aut dederunt, aut reddiderunt, spoliavit, nudavitque omnia. Neque hoc solum in status ornamentisque publicis fecit; sed etiam delubra omnia sanctissimis religionibus consecrata depopulatus est.*"—*Cicero contra Verrem*, Orat. 5.

8. We will now come to an examination of the character of the formation of that notorious and grievous schism, which, fixed in England by Elizabeth and her intruders, has continued even unto the present day, obstinately rejecting the communion of the primitive religion, separated from the inheritance of the mother Church of Christendom, solitary and alone, and neither united, nor having in itself the power of being united, with the religionists of any other people, who are not under the temporal sway of the sovereign of Great Britain. Elizabeth's reign opened with an external manifestation of a devotion to a religion, which in her heart she was prepared to abandon. She attended her sister's funeral, which was performed with all the ceremonies of the Catholic ritual; ordered high-mass to be chaunted for the repose of the emperor Charles V; and during the rite of her coronation, (celebrated according to the forms prescribed in the Catholic pontifical), she took an oath "to maintain the laws, honour and privileges of the Church, as in the time and grant of Edward the Confessor." No sooner, however, did she avow her resolution, either to seduce, or to force her people away from the sacrifice and worship of Jerusalem, than she found herself, like her prototype Jeroboam, abandoned in her schism by all the illustrious heads of the sacerdotal tribe of Levi. And here, sir, I beg leave to meet your and Dr. Pusey's assertion, that England's ancient hierarchy is the source of the mission of the present Anglican ministers, with as positive, firm, and flat a denial as the terms of civility will permit. A more groundless statement was never ventured upon. All the bishops of the holy Catholic Church, the only Church existing in England at the beginning of the reign of Queen Elizabeth, with only one single solitary exception, and even he would not lay his hands upon the heads of the queen's intruders, rejecting her pretended reformation, were forcibly expelled from their sees by the power of the sword. They were Nicholas Heath, Archbishop of York; Cuthbert Tunstall, Bishop of Durham; Edmund Bonner, Bishop

of London; John White, Bishop of Winchester; Ralph Baynes, Bishop of Lichfield and Coventry; Thomas Watson, Bishop of Lincoln; Gilbert Bourne, Bishop of Bath and Wells; Thomas Tuberville, Bishop of Exeter; Richard Pates, Bishop of Worcester; David Poole, Bishop of Peterborough; Henry Morgan, Bishop of St. David's; Henry Man, Bishop of Man; Owen Oglethorpe, Bishop of Carlisle; Thomas Goldwell, Bishop of St. Asaph; Cuthbert Scott, Bishop of Chester; Thomas Thirlby, Bishop of Ely; Thomas Wood, Bishop Elect; Matrice Cleynock, Bishop Elect of Bangor; and Thomas Reynolds, Bishop Elect of Hereford. Seven sees were at that time vacant by the deaths of their late possessors;—Canterbury, by the decease of Reginald, Cardinal Pole; Salisbury, of William, Cardinal Peyto; Norwich, of John Hopton; Chichester, of John Christopherson; Rochester, of Maurice Griffyth; Oxford, of Robert King; and Bristol, by the decease of John Holyman. Thus Anthony Kitchen, the Bishop of Landaff, and according to Camden, "the calamity of his see," is the only Bishop who even tacitly consented to the introduction of the religious innovations of Elizabeth. But you may imagine that the queen partly composed her new hierarchy of those five or six pretended bishops who were deposed in the reign of her sister, because they had had no canonical institution and appointment whatsoever, and moreover, had been ordained according to a form unauthorised by the Church, declared to be invalid by all the faithful bishops of Catholicism, and even pronounced invalid by the law of the realm. Now, two only of these deposed prelates, Elizabeth provided with sees. Scory was intruded into the episcopal chair of Hereford; Barlow into that of Chichester, and neither of these were the bishoprics they had formerly usurped.* Barlow and Scory were the only two, of the ancient bright luminaries, which the queen would again create, to shine in the day of the temporal prosperity, and in the night of the spiritual ignorance and folly, of one of the greatest impositions ever put upon mankind.

9. Here, however, it may not be inexpedient to remark, that the question which I propose discussing in the following chapter,

*Scory, with Poynt and Ridley, was deposed by the Catholic Church in the preceding reign, because all three had been intruded by the secular power into the sees of bishops while the possessors of the sees were alive. Other intruders were deposed for flagrant and base crimes against the canons, and because they had no canonical institution whatever. Even their miserable patents from the crown of the boy Edward VI, appointing them to bishoprics, only gave the poor men their pretended jurisdiction in their dioceses, "*quamdiu se bene gesserint*;" a clause which of itself would be considered fatal to a brief of confirmation of an ordinary bishop in any part of the Catholic world. The form, too, by which these intruders were consecrated, was *null and void*; and hence, they were neither bishops by order or jurisdiction.

upon the nature of the ordination imparted to Matthew Parker and his brother intruders, is of much, very much slighter importance, than is sometimes attached to it, by persons whose minds are not stored with the treasures of ecclesiastical knowledge. You, yourself, sir, have committed a most egregious error, when you asserted in the 123d page of your work, "it is the consecration from which, and from which alone, a bishop derives his episcopal character." For if you had contented yourself with the bare assertion, that consecration, if validly administered, imparts the order, and the order only of a bishop upon the ordained, your allegation would have been within the bounds of truth. But as your context shows it to have been your meaning, that any one validly ordained, has episcopal authority in the Church of God from the mere act of his consecration, you have erred most egregiously in adopting such a position. The Arian, the Nestorian, the Eutychian, the Novatian, the Donatist, the Monothelite prelates—all were consecrated to the episcopacy by bishops who had abandoned the communion of Catholic Christianity. Even they had a great advantage over your prelates; for it does not appear that they were consecrated according to any other rite, but that which was used in the Church they had forsaken. Yet they received no power to exercise episcopal authority in the congregation of Christ's elect. They obtained no right or claim to an apostolical succession. They were schismatics,—they were intruders,—they were, to repeat the Scriptural appellations, thieves and robbers, who, in the disguise of shepherds, climbed over the wall of the sheep-fold; they were hirelings whose voice the sheep would not hear—whose steps the sheep would not follow,—who were driven from the fold with ignominy and disgrace, by the anathemas of the lawful pastors of the flock. When schismatics in Africa, in the third century, had prevailed upon five unworthy prelates, without obtaining the consent of the metropolitan of Carthage, or the holy see, to consecrate one of their party to the dignity of the episcopacy; and when, to use the words of St. Cyprian, "after these attempts, they dared to sail and to carry letters from schismatics and profane men to the chair of St. Peter and the principal Church, whence the sacerdotal unity took its rise;" was this bishop accepted by the Church as a successor of the Apostles, merely because he had been consecrated by five unworthy prelates, who could produce no canonical authority from the metropolitan or the holy see, empowering them to perform that most sacred rite? No, sir, he was rejected with a holy indignation from the Catholic communion, by all the members of the apostolical succession. He was rejected by Cornelius the successor of St. Peter; his rejection was commended by the illustrious St. Cyprian; his rejection was approved of by every Catholic bishop of the holy

Catholic Church of that early age. Because, as St. Cyprian teaches, "he who is not ordained in the Church, and according to the rules of its sacred discipline, is ordained in opposition to the will of Christ, the founder of the Church." He, therefore, can exercise no authority in the Church of our divine Saviour, but is a base intruder, who sets himself up in opposition to the sacred ordinances of the holy religion of the one Shepherd of the one fold.

10. Nothing, sir, can be more erroneous than the supposition, that even our Catholic bishops who lived in England before the schism and apostacy of the pretended Reformation, were by the act of their consecration alone, rendered the successors of either St. Augustine, the first archbishop of Canterbury, or of St. Paulinus, the Archbishop of York, or of St. Mellitus, the Bishop of London, or of St. Justus of Rochester, or of the other holy episcopal brethren of those blessed apostles of this nation. They were their apostolical successors, because they were appointed to succeed them according to the apostolical ordinances, according to the discipline of the apostolic Church. Not until they were lawfully and canonically appointed, were they consecrated according to the ritual of Catholic Christianity. And how sedulously watchful were the English Catholic prelates of antiquity, in seeing that the canons regarding appointment and confirmation were rigidly observed, we may gather from the case of the eminent St. Chad, afterwards appointed by St. Theodore to be bishop of Lichfield. Though St. Chad was consecrated at the desire of King Oswi, and by Wina of Winchester, in the year 666, to be archbishop of York; yet he was deposed by St. Theodore, the metropolitan of all England, because the appointment had been defective. So, likewise, the illustrious St. William, consecrated in the year 1144 to the second see in England, was deposed by the pious and holy pontiff, Eugenius the Third, because his holiness considered there had been an important informality committed in his nomination. And it was not until the death of the archbishop who had been confirmed by Eugenius in the episcopal chair, that St. William, being this time canonically elected, was confirmed in the archbishopric by the successor of St. Peter. The authority of the holy see was, by all these ancient bishops, bowed to, as to the highest authority in the Catholic executive, as to that power which first established the bishoprics of England; as to the root and foundation of all episcopal authority and jurisdiction in this country; as to the see to which they owed gratitude, love, and canonical obedience and veneration; as to the founder and the watchful preserver of their hierarchy and apostolical succession; and as to that centre of Catholic communion, which happily united them, through it, with all the other bishops of their common Christianity.

11. The manner in which St. Augustine himself was first elevated to the episcopacy, is narrated by the pope St. Gregory, in his letter to Eulogius, the holy patriarch of Alexandria :—“Whereas,” writes the pious pontiff, “there is a nation situated in a corner of the world, which, until our time, has remained in infidelity, worshipping stocks and stones, it hath pleased God, in consideration of your prayers, to give me thought to send thither a monk of my monastery, to preach the faith to that people. He, therefore, by my licence, having been made bishop by certain prelates of the German nation, with the help of some assistance that they gave him, was conducted to that barbarous country.” Thus, sir, was St. Augustine canonically consecrated, because consecrated by the licence of the highest see in Christendom. But then observe, he came over to this country merely as a missionary bishop ; and not having the fear of Dr. Pusey before him, as a mere vicar-apostolic without any fixed see. It was some time afterwards, as we learn from St. Gregory’s letters to this his dear friend and disciple, that he was established by the holy Pontiff, first Archbishop and Metropolitan of Canterbury. A jurisdiction was imparted to him over all other bishops in England and Britain, with a personal power super-added, of founding other sees, and filling them with such worthy prelates as he should deem fit to appoint. And thus even, sir, St. Augustine himself was not, by the act of his consecration, and by his consecration alone, made Archbishop of Canterbury and Metropolitan of England ; but only by canonical institution given to him by St. Gregory, the successor of St. Peter. So no one can possibly be a successor of St. Augustine, or anything better than a schismatical intruder into the see of Canterbury, who is not confirmed in it by the successor of St. Gregory, in the same manner as St. Augustine was confirmed in it by St. Gregory himself. “*Quanquam* (wrote St. Jerome in the fourth century to Pope Damasus) *tui me terreat magnitudo, invitat tamen humanitas, a pastore præsidium ovis peto. Cum successoris piscatoris et discipulo crucis loquor. Ego nullum primum, nisi Christum sequens, beatitudini tuæ, id est, cathedræ Petri communione consocior. Super illam petram ædificatam Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Siquis in arcâ Noe non fuerit peribit regnante diluvio. Non novi Vitalem, Miletium respuo, ignoro Paulinum. Quicumque tecum non colligit, spargit : hoc est, qui Christi non est, Antichristi est.*”

12. I beg leave, moreover, sir, to state, that *in the particular act of their consecration*, the Catholic bishops who held possession of the sees of the Church in England before the pretended Reformation, were most probably not the successors of St. Augustine and his holy companions. I state this, because I find that

several of the successors of St. Augustine in the see of Canterbury, and of St. Paulinus in that of York, were not consecrated in this kingdom, but in different countries on the Continent. And as the suffragan prelates of England were generally ordained by the Archbishop of their respective provinces, the consecration of the suffragan bishops, of course, must have descended to them, not from the hands of St. Augustine, but from the hands of those Catholic bishops on the continent, by whom their last metropolitan had been ordained. St Theodore of Canterbury was consecrated at Rome by Pope Vitalian, on the 26th of March, 668; St. Wilfred of York by Agilbert, Bishop of Paris, at Compiègne, in 664; Cardinal Langton of Canterbury by his Holiness, at Viterbo on the 17th of June 1207. Nothing can be more futile, than the endeavour to made schismatical intruders, appear the successors of St. Augustine and his companions, from the mere act of consecration; for as no power on earth can impart the sacred order of the episcopacy without consecration; so no consecration, unless attended with canonical institution, can do more than confer an episcopal character, to which is attached no authority whatever in the Church, no jurisdiction, no mission, no apostolical title to the exercise of an apostolical right, of performing the duties of a bishop, in the congregation of God's faithful. It gives a censer to a priest intruded into the sanctuary; but it is a censer whose incense stinks in the nostrils of all those who worship the Father in spirit and in truth. It confers a staff of office to the intruder; but it is not the staff of Moses, which divides the waters for the passage of God's people to the promised land; it is the staff of Balaam, which bruises the unfortunate animal that bears him in his prophesying. I enter, sir, into these minute details, even at the risk of being tedious and guilty of many repetitions, as I am determined rather to be too prolix in my argument, than to permit Dr. Pusey, yourself, or any distinguished member of your party, to confuse any longer the question of apostolical succession, without courageously meeting you with a fair, direct, and adequate reply. *Fas est ab hoste doceri.* Follow my advice, sir, and you will not repent of your future course. Hide the shame of her whom you consider your parent; hide from the public view the want of apostolical mission, and jurisdiction, and all spiritual authority, in your unauthorised communion—unauthorised, except by the acts of a temporal government. Do not make your Church a joy to her enemies, by vainly and ludicrously reproaching the Protestant Dissenters and the Kirk of Scotland, for their want of an apostolical succession, while the succession of their clergy is quite as apostolical as that of your own. Talk too, sir, in the same breath, of the glorious excellence of the pretended Reformation? No, sir, read rather, with the

attention that they merit, the very words of Luther's own brother Reformer, Melanethon. "Speaking modestly," he writes in the 4th book of his Letters, "any other state of things in any other age, presents the spectacle of an age of gold, when compared with the confusion which the Reformation has introduced. The whole Elbe would not supply tears enough to bewail its miseries. The people will no longer bear the yoke, which their love of liberty has induced them to throw off. Our partisans fight, not for the Gospel, but for power. Ecclesiastical discipline is annihilated. Men form doubts respecting the most essential truths. The evil is incurable. As for the public, their whole time is devoted to drunkenness and intemperance; and the common people are sunk into ignorance and barbarism." Another of Luther's friends, Capito, writes to his brother Reformer, Farrel—"Since the credit of the clergy is no more, so of course all must end in confusion. There is not now the smallest order in society. I feel the great injury we have done the Church, by rejecting with so much imprudence and precipitation, the authority of the Pope. The people now are without any bridle or restraint. They despise all authority, just as if, by the abolition of the Papacy, they had abolished all the power of the servants of God, as well as the force of the sacraments. Each one now calls out: 'I have enough to conduct me, since I have the Bible; and having this, what need have I of you, either to find out Christ, or to know his doctrine?'" If such as these, sir, were those glories of the pretended Reformation, which you are so fond of commending, they are evidently not the glories of Him to whom Moses and Elias bore testimony upon Mount Thabor. They rather look like the illustrious effects of the influence of that unpleasant ruler of the world of this darkness, who was pleased to offer to our Divine Master all the glories of the kingdoms of this earth, provided he would only fall down and adore him.

"Whom thus our Saviour answered with disdain :
 I never lik'd thy talk, thy offers less,
 Now both abhor, since thou hast dar'd to utter
 Th' abominable terms, impious condition :
 But I endure the time, till which expir'd
 Thou hast permission on me."—*Paradise Regained*.

13. Sir, I will here close my arguments respecting that canonical election and confirmation which are required, in order to give to a bishop authority in the Church of God, by asking you a few questions. St. Paul, in his Epistle to the Hebrews, informs us that, "Neither doth any man take the honour to himself, but he that is called by God, as Aaron was." In his Epistle to the Romans, when speaking of the ministers of the new and holier dispensation, he puts the important query, "How shall

they preach unless they be sent?" May I, then, here be permitted to inquire, who sent Matthew Parker and his companions? The bishops of the Catholic Church? With the exception of Anthony Kitchen of Landaff, all of them rejected Elizabeth's innovations in religion, and were driven from their sees by the power of the sword. Kitchen himself would not ordain Matthew Parker; and if he had done so, what authority did Kitchen himself possess out of his own diocese of Landaff? He himself was only a suffragan prelate, and a bishop of a very unimportant see. But did not the disinterested and immaculate Barlow give Parker canonical institution and consecration? What, a deposed bishop, and deposed too for the most grievous contempt of the canons, united with peculation and all kind of enormities! And what was Barlow even before his deposition? A suffragan, and nothing more than a suffragan. He had no more power of appointing a bishop to a see, or of giving him canonical institution, than either you or I. Who, then, sent Matthew Parker and his companions? Queen Elizabeth? Tell me, sir, would the Apostles have considered Festus, or Agrippa, or even Cæsar, empowered to make Simon Magus, or any other person, their apostolical successor; or, by a *congé d'élire*, to appoint him to the apostolical office? The very idea is absurd, it is ludicrous, it is monstrous. Even in your own present civil-ecclesiastical constitution, if some right reverend Jocelyn of Cloyne, or any other like deposed worthy of your communion, were, without obtaining any commission from the head of your religion, or its highest spiritual authorities, but empowered only by the temporal commission of some German prince, to ordain a Wesleyan minister to be a bishop; and if, to improve the matter, he were, like Barlow, to employ a form of ordination which was deemed, and had been denounced as invalid by your Church, and a form too which had also been declared invalid by an act of parliament yet unrepealed; if, I say, some Jocelyn of Cloyne were to ordain a Wesleyan, in this manner, to a pretended episcopacy, and this Wesleyan were then, in the same manner, to begin to ordain others of his own kidney to the office of Anglican prelates, would your Church, do you think, receive such men as partakers in a right of exercising an authority in your religion, co-ordinate with that of your own Anglican hierarchy, and your vainly boasted apostolical succession? Indignantly you reply, No! And how, then, could Matthew Parker dare, by submitting to an act of Barlow, as impudently uncanonical and irregular, to endeavour to wrest the sceptre of spiritual rule from the spiritual princes of God's people; from the legitimate successors of St. Augustine and the other sainted apostles of our country; from the bishops in communion with the whole of Catholic Christianity? The cases are exactly parallel.

By procuring a deposed prelate to throw over his shoulders a mere mantle of the episcopacy, Parker thought to deceive the ignorant and vulgar; and by the appliance of a vain and nugatory form, he seemed to hope he would rise up as good a prelate as ever any one would desire to see. As Prometheus deemed he had only to make the external figures of men, and then he might easily steal from heaven a vivifying fire, which would bestow upon them the same life, vigour, and rational existence, which were given to the man who was created by the gods. Who, then, sent Matthew Parker and his companions? The temporal authority of Elizabeth? Yes, the temporal powers sent him and his companions, and the temporal powers only. Call them, then, what they were, and not what they were not. They were temporal bishops; they were bishops by the authority of an earthly queen. They were intruders, by the laws of Christ; they were schismatics by the laws of primitive Christianity; they were deceiving phantoms of prelates, by the laws of the everlasting Gospel. "I did not send them, yet they ran; I have not spoken to them, yet they prophesied."

It inflicts upon me a pain, which probably you will give me little credit for suffering, to be obliged to employ a language I should be most happy to be able to eschew. For many living members of the Protestant clergy of England, I cherish a high respect and esteem; for the memory of others, some of them near and dear to me, I entertain a regard hallowed by the tears of sorrow and regret at their departure to that bourne from which they will never return. But, sir, it has now become my imperative duty, to manifest to the world the true character of that pretended apostolical succession, by which even these dear and respected individuals gained their orders and mission as clergymen. The ancient religion has now been attacked in a manner that compels me to strain every nerve to repel its assailants. I must stand up boldly to defend the standard of my faith, even if my dearest friend were to range himself in the ranks of our opponents. *Amicus Plato, sed magis amica veritas.* And when a Dr. Pusey, in his letter to the Bishop of Oxford, has the effrontery to assert that "there is also Anti-Christianism in the system of Rome;" when a Scotch Doctor is summoned to London on a kind of Sacheverell expedition, and tells his admiring and wondering audience, that the primitive form of Christianity, and that which has civilized the world, is "the most fitted to blind and vitiate a population;" when even Mr. Gladstone can talk of "Roman arts infusing poison;" when a lion-hearted genius tells his audience, when speaking of Catholicism, "there will be no peace in Israel while that woman Jezabel liveth;" it is not the time for me to employ sweet and honeyed language. I must drop the foil, when you and your friends

have begun to fire red-hot shot. The elegant expression, "there will be no peace in Israel while that woman Jezabel liveth," resembled the mild language of a gentle soldier with the ominous name of Bradshaw, in which he was supposed to allude to the beauteous majesty of great Britain. But as the latter gentlemen declared that his melodious tones were only intended to chaunt the praises of the ministers of the Crown; so the author of the Jezabel figure, assured the estimable Earl of Radnor, that he purported, by his memorable metaphor, to designate the holy Catholic communion. Now, for my part, I do not at all object that our religion being compared to "that woman Jezabel." For Mr. M'Neile could not have beheld any resemblance to Catholicism in the circumstance recorded in the fourth book of Kings, that Jezabel painted herself upon the approach of Jehu. The holy Catholic Church never wishes to be presented to the public gaze but in the ornaments of her own natural beauty and comeliness. It is true she is often painted; but she is never painted but in false colours, and that by the hands of her opponents. Nor could the orator have thought that the Catholic religion has deprived any one of his vineyard, as Naboth was robbed by Jezabel. It is she herself that has been robbed of no small portion of her vineyard. What could never have been taken from her by the law of right, has been seized by the might of the oppressor. She is the oppressed, the injured, and the plundered Naboth. And there is not one glorious religious monument of antiquity in this country, that does not present a mournful record of the fact, that the holy Catholic religion has been deprived of a portion of her beautiful vineyard, by a wicked Queen Elizabeth, and her no less mean and wicked parasites. The point of the orator's comparison, therefore, could only be in this,—that as so many of her enemies were barking at her, and shewing their teeth in a manner so menacing and truly appalling, the orator must have apprehended and trembled, and warned us of the melancholy likelihood, that the Catholic religion, like the unfortunate Jezabel, was just upon the very point of being devoured by dogs. And thus modern Rome ought to be as grateful to this orator for his salutary forewarnings, as ancient Rome even made sacred the saving and propitious bird, which, by its euphonious cautionings, preserved to the eternal city the fortress of its capitol.

CHAPTER VIII.

"Though the word Catholic means universal, and our Church is not universal, yet it is no less the Catholic Church. I know it is called Protestant likewise, that is, protesting against every branch, and even the whole stock of the Catholic Church; but this does not alter the case; it is still the Catholic Church. I own I don't like the term Protestant, and have been long trying to wash the stain away; but I cannot, and therefore I have come to the conclusion that it is sometimes one, and sometimes the other, and always both together. Yes, your Majesty, I am bound as a successor of the Apostles to tell your Majesty, that our Church is both Catholic and Protestant. I hope the Holy Spirit is with me while I thus speak, and with you while you thus hear, that I may not give, and you not take offence."—*Dr. Hook.*

1. The Nestor of the Anglican communion, the Reverend Dr. Hook of Leeds, having baited himself most enticingly, that he may captivate an admiring congregation, greedy to swallow any thing that he may bring with him to satisfy their craving appetites, gravely propounds to them a theology, mystical for its obscurity and not for its depth. Though the Church of England is not the Catholic Church, yet it is the Catholic Church; though it protests against the ancient religion, yet it is the ancient religion; though it is the Protestant form of faith, yet it is the Catholic form of faith. It is the Protestant truth, and it is the Catholic truth; it is the spotted panther, and it is the milk-white hind; it is the synagogue of Samaria, and it is the temple of Sion. He hopes, moreover, that he is led into this wilderness of absurdities by the Spirit of God. We all know that there are spirits of darkness as well as spirits of light; and the Doctor's preaching being of such a darksome character as to be perfectly unintelligible to any one excepting to himself, it is more probable that the spirit with which he was gifted, was of the former description. That he is a successor of the Apostles he takes for granted. It is true that the Apostles were wont to converse as men quite ignorant and untutored, until the Spirit of the Father, that Spirit so opposite to that of the Doctor's, was pleased to instruct them in a Gospel, which though of the very sublimest character, they were to convey to the minds of the faithful, in language comprehensible to the humblest capacity. If, then, the Doctor be an heir to the gifts and to the talents of the Apostles, they are such as the Apostles possessed before they had been fitted for the glorious ministry of the conversion of the universe.

2. Sir, The glorious perpetuity of the unbroken apostolical succession of its ministers in the holy Catholic religion, is one of the strongest evidences of the Almighty's fidelity to his promises. It is an earnest of the security we possess, by remaining

in the ark of the new and holier dispensation. It is the key-stone of the arch over which we pass to eternity, far removed from the contending waters of religious error and infidel indifference ; it is the seal by which the Beloved has attached his spouse to his heart, and secured her upon his right arm ; it is the evidence of his love, and the sure token of his protecting power. " Thy children, O holy Church (exclaims the great St. Augustin), shall supply the place of thy Fathers, that is of the Apostles who gave birth to thee. But as these could not always remain corporally with us, perhaps thou hast forsaken us when they quitted this world. By no means. Thy sons have been substituted in their room—they have been made bishops. Do not imagine then, O Church, that thou art abandoned because thou seest no longer Peter and Paul. The paternity of thy children hath increased, and thou shalt appoint them princes over the whole earth."—In *Psalm 44*. This perpetuation of the Catholic hierarchy, by the consecration of new bishops to fill the episcopal chairs of the departed, we continually behold accomplished in every portion of the Christian world. On the hill of God, though we may lose the company of an anointed Samuel, we always meet with other prophets to show forth to us the wonderful workings of Divine Providence ; and as the angels of the Church reach the abodes of their rest near the throne of the Divinity, others are placed in their stead at the foot of the mystical ladder of Jacob. " It is acknowledged (writes the Protestant Davis), that the Church of Rome, in its original state, was apostolical and pure. And even in the present day it has persevered in all the fundamental articles of the true and Christian faith. And the sacraments ordained by the Gospel are here administered by a priesthood which derives its appointment by an uninterrupted succession from the Apostles, and its authority from our Great Master."

3. In rejecting at the same time, as null and void, the ordination of the ministers of the Church of England, we are not led to do so by a spirit of party, or by the slightest feeling of religious animosity. We are compelled to it by the necessity of the case. Watchful over the ordinances of venerable antiquity, the Catholic Church will not permit the re-baptism of a Separatist. She will not allow any other sacrament administered by the most rebellious child to be reiterated, if that child were once truly ordained to the sacred office of the priesthood, and employed the proper forms of the Church in his unlawful administration of a sacred institution. Be he Arian, let him become Socinian ; whether a Jansenist, or a Monothelite ; he who is once a priest or a bishop, is always a priest or bishop ; and though in schism he will lose every portion of spiritual jurisdiction, yet his power of order will remain ; and sacraments

by him, though wickedly, will yet be validly administered. Therefore, the very fact of the holy Catholic Church commanding her ministers to repeat the administration of every sacrament (excepting that of baptism which can be conferred by a layman), provided they have been imparted by clergymen of the Church of England; excites, *in limine*, a very serious prepossession against the validity of the orders of the Anglican communion. And in truth, sir, everything is wrong about the ordinations of your Church. The more I study the point, and the more I reflect upon it; the more I examine the arguments of its opponents, and the more I analyze what its friends produce in its favour, the more do I become thoroughly convinced that the Anglican ministers possess no more of a valid ordination, than the Wesleyan or the Independent. I speak not this from prejudice, much less do I say so to gain credit among the professors of my own creed. All who know me, will, I think, acknowledge, that candour, and great sincerity and openness, united with an independence of character, and an unextinguishable love of truth, must ever prevent me from becoming the tool of any one. No one, moreover, is more eager and anxious than I am, in my endeavours to induce the Anglican clergy to unite themselves with us, and to try to stem that torrent of infidelity which otherwise will assuredly sweep them all before it. Now, nothing would so much facilitate a much desired and longed for union, as the concession of some validity of ordination to the Anglican priesthood. But there is not one single leaf to meet my eye, while I examine the staff of their spiritual power; it is all withered and decayed. There is not one sound part in the whole of your ecclesiastical constitution; and the nearer I look to it, the less symptoms do I discover of spiritual life and vigor. To use the words of your favourite Lucretius:

“Magis, ac magis, undique sensus
Deficit; et vitæ minus, et minus, undique restat.”

4. The total indifference for episcopal ordination manifested by the ancient clergy of the Church of England, I have sufficiently shewn in the preceding chapter. This indifference, you will please to observe, continued with little interruption, until the reign of Charles II. Thus even in 1610, three Presbyterian ministers who had never received any ordination either to deaconship or the priesthood from any episcopal hands, were, without any preparatory ceremony, consecrated to the episcopacy by the Bishops of London, Worcester, Rochester, and Ely; the Archbishop of Canterbury, Dr. Bancroft, maintaining, that ordinations given by priests must be allowed to be valid, as otherwise the greatest portion of the Reformed Churches would be entirely without any Christian ministry. But in the year 1664,

when episcopal ordination had begun to be deemed necessary for the validity of the ministry of a religious communion, four other Presbyterian ministers were obliged to acknowledge the invalidity of their Presbyterian orders, and were ordained deacons and priests before they could be admitted to the station of an Anglican bishop.—See Spottswood and Collier. But even at the present day, how absurdly inconsistent is the doctrine of the Church of England upon the very essence, the very necessary foundation, the very rock upon which the superstructure of the apostolical succession must repose. You do not even admit the all-important rite of holy orders into the number of your sacraments. And what, sir, is the definition of a sacrament given in your catechism found in the Book of Common Prayer? “Question—What meanest thou by this word sacrament? Answer—I mean an outward and visible sign of inward and invisible grace given unto us, ordained by Christ himself, as a means whereby we may receive the same, and as a pledge to assure us thereof.” Now, sir, I beg to tell you most freely, that if the Anglican orders do not form what a sacrament is described to be in the words of this definition, the mitres of your bishops have lost every one of the ancient brilliants of the Catholic episcopacy, and every jewel on their brow is stamped with a flaw. If, indeed, in your ordination of priests and bishops, the outward and visible sign of the imposition of the bishop’s hands, with their accompanying words, adopted in the reign of Charles II, “Receive the Holy Ghost for the work and office of a priest or bishop, &c.,” do not necessarily impart the inward and invisible grace and power of the Spirit of God; and if ordination was not instituted by Christ for the perpetuation of the sacred ministry, your Church is right in denying your orders to be a sacrament. But if they form no sacrament, then they are a vain and useless ceremony. For then you have no assurance or pledge whatsoever, of the power and grace of the celestial Spirit being given to your consecrated ministry; there are, then, no effects necessarily responsive to the words; the Almighty is invoked, but no celestial fire may descend from heaven to warm and animate the heart of the ordained; and if the sacred chain of holy orders cannot be traced to the finger of the Saviour, the question of your apostolical succession terminates at once. Your deeds are not registered in heaven, and you can have no claim, therefore, to a succession to any spiritual authority on earth. Thus the very denial of the rank of a sacrament to the sacred institution of holy orders, contains a virtual denial of the validity of your ordinations. That fatal rejection of ordination from among the sacraments of your Church, the cursed fruit that grows near the waters of Sodom and Gomorrah, is the pestilential produce of that criminal indifference to all episcopal ordination, which

so strikingly characterized the theological sentiments of the first pretended Anglican Reformers. This they left you as a fatal legacy, which nullifies the more fortunate claim you would desire to establish at the present day. Yes. This continuing omission of holy orders from among the sacraments of your Church, will ever serve to keep in the recollection of your opponents, the contempt of your fathers for that apostolical succession, which you would make the corner-stone of your present religious fabric. Like the remaining waters of desolation, this omission not only reminds them of the destroying flood your pretended Reformation turned upon the country; but while the ark of God is still riding triumphant over the devastating elements, it takes from you every single spot upon which you might wish to build your new citadel of a more hopeful security. Fly, then, sir, to the sacred ark of the unconquered and the everlasting religion. It will give you safety in life; over the fearful river of death you will sleep in her dwellings in calmness and heavenly tranquillity; it will bear you upwards, as it mounts upon the rising billows, which carry it from the waters of earth unto the streams of the celestial paradise.

“Eripe me his Invieta malis——
———: et tecum me tolle per undas:
Sedibus ut saltem placidis in morte quiescam.”

“This is that ancient hierarchy,” writes Shaftesbury of the Catholic ministry, “which, in respect to its foundation, its policy, and the consistency of its whole frame and constitution, cannot but appear, in some respects, august and venerable, even in such as we do not esteem weak eyes. These are the spiritual conquerors, who, like the first Cæsars, from small beginnings, established the formation of an almost universal monarchy. No wonder if at this day the immediate view of the hierarchical residence of the court and city of Rome, be found to have an extraordinary effect upon foreigners of other later Churches. No wonder, if the amazed surveyors are for the future so apt, either to conceive the horriddest aversion to the priestly government, or, on the contrary, to admit it so far as to wish a coalescence with the ancient mother Church.”—*Shaftesbury's Characters*, vol. viii. p. 31.

5. The first commission which Elizabeth issued for the ordination of her Protestant intruders, she was pleased to direct to some of the faithful members of the ancient and Catholic episcopacy. But to comply with the direction of a commission so monstrously uncanonical and un-Catholic, St. Jerome would have styled it anti-christian; “those prelates,” says Sir James Mackintosh, in the third volume of his *English History*, “who must have considered such an act a profanation, conscientiously refused.” And no wonder. Their reply was only

like the calm and dignified rebuke, which Osius, the illustrious and eminent Bishop of Cordova, in the fourth century of the Christian era, administered to the emperor Constantius, the unworthy son and successor of the distinguished Constantine. "Do not meddle in ecclesiastical affairs, and give us none of your commands about these matters, but be taught by us. God has given to you the empire, and has entrusted to us the affairs of his Church. And as he who invades your empire, acts against the order of God, so take heed that you render not yourself guilty of a more heinous crime by assuming to yourself a power in things which appertain to ecclesiastical jurisdiction. It is written: 'Render to Cæsar the things that are Cæsar's, and unto God the things that are God's.' We are not, then, permitted to govern the empire of the world; and you, sire, have no power at all in what belongs to the sanctuary."—*Apud Athanasium*, tom. i. p. 371 A. The holy Primate of Ireland, moreover, refusing to defile his consecrated hands by placing them on the head of a wolf coming in the clothing of a shepherd, the queen was now reduced to the woeful necessity, of directing a royal mandate to the deposed Barlow, and his *par nobile fratrum*. She orders such men as these to proceed to the immediate consecration of Matthew Parker to the see of Canterbury, "supplying, however," she says, "by her supreme authority, every defect that may attach to any of them, either as to condition, state, or power, either in those things required by the laws of the Church, or necessary according to the laws of the realm." With this ample ecclesiastical power and authority, received too from a woman whom St. Paul would not have permitted to open her mouth in the Church ("Let women keep silence in the churches; for it is not permitted them to speak, but to be subject as the law saith.—For it is a shame for a woman to speak in the church."—1 Cor. 14-34, 35.) Barlow and his party went to their godly work of forging the first link of your brassy chain of the Apostolical succession of your bishops. All the ancient charters prescribing the forms by which the successors of Christ's chosen twelve were to be created, were now thrown into the Lethe, and new rites were to be employed in the making of the new Sons of Thunder.

6. The ordination of Matthew Parker was entirely invalid and null, because Parker was not ordained to the episcopacy according to the rites prescribed by that holy Catholic communion, which was at that time the only recognized Church existing in this country, as it was, and is, the only Church of God, existing in any portion of the Christian world. He only is deemed, by ordination, to be the successor of a Catholic bishop, who is ordained by that bishop with those accompanying rites and mysterious prayers and forms of ordination, which are com-

manded by the Catholic Church to be employed in the consecration of her elected prelates. No ruler in the true house of Abraham, can raise up an heir to the honours of his priesthood, unless he keep all the precepts and commandments of the tabernacle, and observe its ceremonies and laws in the sacred manner of propagation. For our Divine Master, who left to his Church the all-necessary power of perpetuating the holy hierarchy of her ministry, even unto the consummation of the world; who did not limit the powers of the Apostolical office to the brief intervening interval between his ascent to the realms of bliss, and his apostles' departure after him to the mansions of the blessed; upon his sacred spouse, his Church, that dearest object of his affection, whom St. Paul says he loved even unto the spilling of his sacred blood, he was pleased to confer the authority of determining those particular attendant holy rites, by which alone her Apostolical ministry can be continued. Thus the divine institution of the blessed sacrament of holy order would not become any thing fluctuating, nor the character of the ordained something unfixed and uncertain; it would not be as a ball to be played with by the hands of religious innovators, and impudent intruders; but a blessing overflowing with mercies to the faithful professors of his established truth; a blessing as determinate as it is sure, as orderly as it is everlasting. That authority which was imparted to Jesus Christ by his eternal Father, he confided to the Church of his eternal love. "All power is given to me in heaven and in earth." "As the Father sent me, I also send you."—Matt. xxviii. 18; John xx. 21. So that whatsoever her rulers and guardians "shall bind upon earth, shall be bound also in heaven."—Matt. xvi. 19; xviii. 18; and he that "will not hear the Church, let him be to thee as a heathen and a publican."—Matt. xviii. 17. Even in every state, in every body social, having a fixed government and a presiding authority, it is always the right paramount and exclusive of the legislative powers in that state or body, to determine the precise ceremonies which must be sacredly and necessarily observed, in the appointment of the officers who are to administer the executive powers of its constitution, in the transmission of a membership in its legislature to other hands, yea, even in the disposal which each private individual member of the commonwealth may desire to make of his own personal property or inheritance. How much more was a high power of regulation required for the empire of God upon earth, upon which depend, our possession of every spiritual blessing, and the endowment of our hearts with the riches of his everlasting kingdom.

7. Thus, sir, whatever private opinions theologians among us may have given in their school argumentations, of how many, or

how few, are the sacred forms, which, if the Church permitted their curtailment, might be sufficient for the ordination of the high priests of the new and holier dispensation; whatever might be their private sentiments upon what were the only rites employed by our Divine Master or his apostles in conferring the venerable sacrament of holy orders; all are found agreeing on one essential point—that where the Church of God authoritatively prescribes certain holy and instructive forms, expressive of the dignity imparted to the elect—certain ancient and venerable ceremonies, accompanied with magnificent prayers, and awful expressions of the dedication of the consecrated to the most eminent services of the tabernacle—certain mysterious unctions, teeming with spiritual inward benedictions—when she commands the delivery of certain emblems of rule, of espousals to herself, of spiritual glory, of purity unstained, and of the virtues, and of the authority that should adorn her bishops—even all are important, all must be complied with, and he cannot be a true and perfected minister of the Catholic religion, who is not ordained by those forms which the Catholic Church ordains and establishes. And even in the Greek Church, no one would be considered ordained to the episcopacy, unless consecrated with all those sacred rites which the Catholic Church has formally permitted and approved of from time immemorial. And here I may be permitted parenthetically to remark, that with regret I find Mr. Palmer, in his work on the Church (vol. ii. p. 452), pretending, on second-hand authority, that the illustrious Bossuet was a supporter of the cause of your Anglican orders, when, in the second volume of his *Variations*, when specially treating of the subject, he positively declares against them. If that eminent prelate ever said anything in favour of orders conferred at the beginning of the schism, we all well know that Bossuet, by the “beginning of the schism,” to be consistent, must have meant those conferred in the reign of Henry the Eighth, after a schism was first made by that unhappy monarch; as those ordinations, however uncanonical, being conferred according to the rites of the Catholic Church, we, with Bossuet, have never deemed invalid. But, in opposition to the assertion of Palmer, Bossuet positively tells us, that the consecration of Parker and his miserable companions, even by many Protestants, would not have been considered valid, had not an act of parliament fortified them with its omnipotent power. Allow me to content myself with quoting one passage from the writings of this illustrious prelate. “Weak bishops!—wretched clergy! Upon this it was that these bishops founded the validity of their consecration, and the orders of their priests and deacons; and this was done pursuant to a decree of parliament in 1559, wherein the doubt concerning ordination was solved by an act autho-

rising the Book of Ordination, which was joined to King Edward's Liturgy: so that had not the parliament made these acts, the ordinations of their whole clergy had still remained dubious." (*Variations*, vol. ii. p. 15.) Palmer states, that scarcely any, except English or Irish priests, have questioned the validity of your orders, though they have always been, and are, considered invalid in every Church in Christendom; though even in our own day, Sir Harry Trelawney, the Hon. George Spencer, and other Protestant clergy, have been received into the Church only as laymen; and even in Rome itself, the two first were afterwards promoted to the sacred priesthood of the ancient religion. In page 454, Palmer quotes a very valuable Catholic authority in favour of the validity of his orders; it is the testimony of one from whom Palmer will doubtless not allow me to make any appeal. Now, who is this great Peter Walsh the Franciscan? A man excommunicated by his superiors; a clergyman who lived in open rebellion against the Church; and for this reason, doubtless, a most glorious witness of the truth. I have little to say against Palmer taxing (in pages 456 and 457) such men as Harding, Bristowe, and the truly great and exalted characters, Allen and Stapleton, with trickery, inconsistency, evasion, and even direct falsehood. Palmer does not proceed to give any proof in favour of his charges; and I am well sure Palmer is just as able to contend with such men as Allen and Stapleton, as I am to move the foundations of Worcester College. Dr. Johnson tells us that the meaning of *a palmer* is a cheat, an impostor: and in charging the illustrious Allen and Stapleton with direct falsehood, Mr. Palmer desired to show himself worthy of his name. But then, their objections against the validity of the Anglican orders, were made "for *missionary* purposes." Yes, indeed, as Mr. Palmer doubtless means to place the *missionary* purposes of Stapleton, Allen, and Bristowe, in contrast with the *mercenary* purposes of Parker and his wretched followers, I own they were for *missionary* purposes. Our Divine Master was a missionary; his apostles were missionaries; St. Augustine was a missionary; and a missionary too was the illustrious St. Patrick. Stapleton, Allen, and Bristowe, were men of that rare and extraordinary ability, united with an energy and perseverance, that could not have been overlooked in any religious community. They must have commanded the very highest positions in the Anglican communion, had they not preferred poverty in this world to the ignominy of selling their consciences for gold. Again, how correct is Mr. Palmer in vol. ii. p. 460, where he says that the prayers in our episcopal consecration which follow the words "Receive the Holy Ghost," never directly mention the episcopal office. On reading this, I took up the *Catholic Pontifical*,

and counted at least ten places in the prayers where the episcopal office is directly mentioned. Mr. Palmer* says that the imposition of hands only precedes and does not accompany the prayers of consecration. Here he is wrong again. His assertion proceeded from his ignorance of there having been in the Church of God a two-fold imposition of hands: the one where the bishop's hand or both hands are placed directly on the head of the confirmed or ordained; the second, and I believe far the more solemn one, when his hands are held extended over the head of the elected minister; and this last appears evidently referred to in the Greek text of the Acts of the Apostles, xiv. 23. The first imposition of both hands of the bishop in our episcopal consecration, accompanies the words, "Receive the Holy Ghost;" the second, or more solemn imposition, attends the prayers of consecration. Surely Mr. Palmer should have had cleverness enough to discover, that when, in compliance with the canons of various councils, as many as twelve, seven, and even all the bishops of the province, joined the metropolitan consecrator in the solemn prayers of consecration, which were always accompanied by the imposition of hands, that twelve or more bishops could not all hold their hands immediately upon, but only extended over, the head of the elected bishop. Indeed, throughout

* Palmer (in vol. ii. p. 422) treats us to some very sage and awful observations on the necessity of having three bishops present at a consecration of an elect to the episcopacy, in order that the consecration may be valid. The only divine that he quotes, who really is of the same opinion as Palmer would wish to maintain, is Tournely. Now though I value Tournely most highly, and am a constant reader of his most valuable works, I must say on this point I never could find that he produced one single argument to support his opinion; indeed he argues on mistaken premises, for he supposes the Church has never permitted an elect to be consecrated by one bishop, which is not the case. Moreover, he virtually acknowledges, that with leave of the holy see one bishop might give consecration; and even some of the authorities he cites are really quite unfavourable to him; for while they deny the lawfulness, they completely establish the truth or validity, of the consecration by one bishop. If Mr. Palmer had said, that consecration by only one bishop was unlawful and quite uncanonical, unless either in cases of urgent necessity, or where very great difficulty must be experienced in assembling several bishops, the supreme powers of the Catholic executive felt it right to dispense with the canons, he would have been quite correct in his assertion. For even his own concession, that in a case of necessity, a consecration by one bishop may be valid, could only possibly be true, provided a bishop possesses from his own power or character of order, received at his own consecration, a full and valid power of consecrating other prelates. For episcopal consecration only, and not any necessity, can confer the spiritual power of order. And if, moreover, Mr. Palmer grant, what I am well sure, as he does not presume, so he dare not deny, that the Apostles of Christ had the absolute and full valid power of consecrating successors to their episcopal dignity, without necessarily employing the aid of two others of the Apostolic college; we have a decided and irrefragable proof of the validity of consecration by one bishop only. For though each bishop does not succeed to the same extent of episcopal *jurisdiction* as the twelve Apostles, for jurisdiction is regulated by the canons, (and certainly no

his two volumes on the Church, by his misrepresenting facts most glorious to religion, he has endeavoured to give a wrong bias to the minds of his readers ; and by misstating the opinions of our Catholic divines—by his quoting as Catholic writers all grades of schismatics—by concealment of the truth, and impugning the truth—Mr. Palmer has fully established his title to his name of Palmer, as interpreted by Dr. Johnson. If this offend his exquisite sensibility, let him remember that he has insulted the ashes of the illustrious dead. The man that can charge with direct falsehood men whose love for truth could only be equalled by the primitive sanctity of their lives, must hear something offensive to the pilgrim's vanity. But, *à propos* : having just now read the 174th page of Dr. Pusey's letter to the Bishop of Oxford, I find that, instead of accusing our admirable controvertists, who wrote upon the invalidity of your orders, of a positive act of wilful mendacity, Dr. Pusey tells us that the agents of our Church *sought* indeed for many *false witnesses*, in order to invalidate your succession and orders, but that the agents could *find none*. If, then, they could *find none*, the witnesses whom Palmer says they did find, viz., Allen, Stapleton, Harding, and Bristowe, told nothing but the real truth. If, therefore, there must be untruth somewhere, as Dr. Pusey says our witnesses were not false, and Mr. Palmer says that they were false, let them settle it between them who has told the fib. The great Dr. Pusey starts forth, "blowing the family horn," and, supported on the authority of Palmer, hastens to hurl upon us the most frightful maledictions, for daring to question the validity of his orders ; when lo ! by a strange misuse of Scriptural language, which is very reprehensible, he actually makes himself declare, that all that our witnesses have testified, is literally correct. With uplifted hand, and three signs of the cross—for thus some

bishop but one, succeeds to the high prerogatives of presiding jurisdiction given by our blessed Lord to St. Peter) ; yet each and every bishop, by his episcopal consecration receives the very same power of order as the Apostles ; yea, as St. Peter himself ; "an equal plenitude of honour and power." In various missionary countries, from the very days of the Apostles, the assembling of three bishops has been often next to, sometimes an absolute impossibility. It must have been frequently so to the Apostles themselves, while planting the gospel in barbarous and pagan countries. In prescribing the number of bishops ordered to be present by different councils, viz. twelve, seven, four, three, two, for there are various canons on the subject, those councils evidently contemplated nothing else, but preventing bishops from conferring in an occult manner the episcopal consecration upon persons not duly chosen for the office by the canonical authorities of the Church. There would have been no canons on the subject otherwise. There would be no necessity of laying down so many rules, varying according to circumstances, if every bishop already knew that episcopal consecration conferred by himself alone, and not by three bishops, would not only be grossly illegal and uncanonical, but absolutely null and void.

of my friends once beheld a Puseyite parson blessing his congregation—he then gives us the full plenitude of his priestly benediction; and, with the Reverend Peter Maurice's "Cat Passant," the illustrious seer makes a dignified retreat. Even as the prophet of the Moabites went forth, supported on his donkey, to curse the people of God; when, lo! he could only speak to them good things, and utter the words of a soothing benediction. "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel. He that blesses thee shall himself be blessed; he that curses thee shall himself be reckoned accursed." Dr. Pusey must excuse me if I happen to mention any disagreeable truths; for even his brother Puseyite, Mr. Froude, tells us, that his very "Church can never right itself *without a blowing-up*," (page 250.) But Pusey and Palmer are leading me from my subject. Let us return.

8. Of the holy rites employed in the episcopal consecration of the spiritual chiefs of our venerable religion, so ancient are many of them, that it is now impossible for us to attain to any satisfactory knowledge, which only of the ceremonies used in the consecration of the members of the episcopacy, were practised even in the first ages of the Church, and which may have been of a later authoritative institution. Thus the holy unction of chrism, used in the consecration of those who are so preeminently the anointed of the Lord, is mentioned in the book of the ecclesiastical hierarchy, a work at least as ancient as the fifth age of the Church; it is spoken of by Eusebius in the fourth century; it is referred to by St. Peter Chrysologus, who died in the year 450, and who tells us, in his discourse on St. Severus, that he was anointed when he was ordained to the episcopal chair of Ravenna. It is, moreover, alluded to by other writers of the ancient Church; and it would be difficult to prove, that in the Western Church it had not been sacredly employed even from the apostolic age. In the same manner, the solemn placing of the book of the Gospels upon the neck and shoulders of the elected bishop, and the holding of it upon them during the prayers of consecration, may be traced through many to the remotest ages of the Christian religion. I mention this, not to prove the all-importance of anything which is authoritatively prescribed by the Church of God; but only to prevent ignorance from calling new, that which has been hallowed by the practice of the most illustrious and ancient princes of God's people. For well sure I am (let any distinguished Puseyite gainsay my words if he can), that if in the Church of England, two or three of your bishops, even bishops who had not been canonically deposed, as Barlow had, despising the laws of their Church, and contemning all the forms of ordination prescribed by its rubrics, were not merely illegally to place their hands upon some unworthy parson, but

also to employ some new form of ordination to the episcopal office; a form condemned by your Church as invalid; a form, too, condemned, at the time they employed it, even by the laws of their country—an important point with persons whose visible spiritual governor is Caesar; full well, sir, you must know, that the pretended ordained would be rejected by you all as no bishop; his schismatical ordainers would be ignominiously deposed; the pretended ordination would be scouted; yea, it would be scorned, if it were not despised. Dr. Pusey, in page 154 of his letter to the Bishop of Oxford, goes so far as to assert that, "The Church of old held the efficacy of the sacraments, even when administered by ordained but schismatic ministers, was at least suspended so long as persons remained in schism." Palmer, in his second volume on the Church, page 433, is pleased to tell us, "It is evident that all these instances concur to establish one leading principle, that the Church is not bound to recognise orders conferred in open heresy or schism." Now, sir, supposing all this to be exactly the truth, what is to be said when not only the ordainers and the ordained are a set of miserable schismatics, but when even the form they employ in administering the sacrament of orders is schismatical, is new, is adopted by private authority, is employed in the very face of the Church which had already pronounced it null and void; yea, in the face of the Church whose bishops were unlawfully, were insultingly, were by the power of the sword driven from their flocks, as even your most learned divines and historians have over and over again been obliged to acknowledge. Aye, sir, expelled unlawfully, insultingly, and by the power of the sword. For the truth of this assertion, which I dare you to deny, I am prepared to quote Thorndike, and a host of your own eminent divines; Mackintosh, and a respectable body of your own historians. Then, sir, how applicable to your Parker and his intruding crew, are the words of your own Protestant Dodwell, when speaking of far less uncanonical and unconstitutional acts, perpetrated in after times in your own unauthorised religious constitution. Well, indeed, may the following interesting passage be applied to the shameless deeds of those unhappy times which are now the subjects of our discussion. "A decree was made by a senate of laymen (writes Dodwell, "on the late schism," p. 4 and 5, London edition, anno 1704), that the bishops who refused to take the new oaths should be ejected out of their places. The time for taking them being expired, and these fathers refusing them, they are deprived of their palaces, revenues, in short of all the rights annexed to their episcopal office. Hitherto we complained not. Let the secular hand reassume, if it pleases, what it has bestowed upon the Church. This may hurt the temporal estates of the bishops, but can never affect the con-

sciences of subjects : for Christ has laid upon us no obligation to assert the legal rights of bishops, in opposition to the magistrates ; but certainly he has obliged us to assert those rights which he himself bestowed upon the Church, in order to preserve it under persecution ; and which no earthly power ever gave, or was able to give. And yet the violence of our adversaries proceeded so far ! Our reverend fathers were driven at last from the very cure of souls ; altars opposite to theirs erected, and bishops of an adverse party thrust into their places. Though they were alive, their seats were filled, and filled by colleagues, before they were vacant, before their predecessors were deprived of episcopal power by bishops who had authority to do it. Upon this account, we looked upon the obedience we owed them to be still valid ; nor could we transfer it to their successors, who had departed from Catholic unity, from Christ himself and all his benefits, according to the doctrines of St. Cyprian's age."

9. And what, sir, eared Barlow and his worthy fraternity, the ordainers of Matthew Parker, for a form of ordination, much of it as ancient as religion itself, and all so strictly prescribed, that no one could be accepted as a bishop by the Catholic Church, who presumed to receive consecration but in that manner which its holy ordinances had appointed ? In defiance of the decrees of the universal religion of Christendom, Barlow recites a manner of prayer differing entirely from that of the Catholic communion ; he omits many all-important rites of ordination ; he rejects, of his own authority, the sacred unction of the true anointed of the Lord ; he discards accompanying words, forming that which only a divine religion could have knit together ; and all is now new, and all is the invention of uncommissioned men ; a table of the ungodly is set up against the everlasting altar of God's tabernacle on earth ; and a seat of the scornful is placed in opposition to the chair of Moses. Yea, what is more, the very rite which Barlow employed (invented by Cranmer and Ridley) had not only been declared insufficient and nugatory by the Catholic Church, in the reign of Mary ; but had also been made illegal by the laws of the country ; and at the time of the pretended ordination of Matthew Parker, that illegality had never been repealed. So that this Parker, who valued much more the reception of an episcopal character from the power of the sword, than from the crozier of the Church ; by this very sword of the secular authority, has that single thread, to which he would attach the validity of his consecration, entirely cut away. And what, sir, was this new form of ordination, so preferable to the sublime and magnificent ritual consecration of the Catholic hierarchy, which Barlow and his associates were pleased to adopt upon this interesting occasion ? Barlow, Scory, Coverdale, and Hodskins, your Lambeth register informs us,

placing their hands upon the Archbishop, said:—"Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by the imposition of our hands; for God has not given us the Spirit of fear, but of power and soberness." Now, sir, whether Barlow and his companions were gifted with much power or soberness, as they assert in this their new form, I do not pretend to question. Barlow's own great nephew informs us, that his lordship was an habitual drunkard; and many have been the contentious questions whether Barlow himself had ever received the power of the episcopacy. Assuredly, men who could act the base part which they did upon this ignominious occasion, could have possessed little, very little, of the fear of God. But what I beg to call your attention to, is this: that such words as these could not, in any case, constitute a valid sacramental form of episcopal ordination. They do not even mention the very office of a bishop; they might be as pertinently employed in the ordination of a priest or deacon; they might be as significantly recited even in the confirmation of a child. All that they manifest, is the judgment of the Lord marked upon daring innovations upon all that is sacred, dignified, and exalted in religion; for this very act, substituted in the place of the sound words of ancient and holy primitive Christianity, was thus made null and void, if it were only for this; that it did not even specify that sacred station to which Parker was unlawfully to have been exalted. And the inadequacy of this form was afterwards so grievously and sorely felt in the Anglican communion; that when, in the reign of Charles the Second, episcopal ordination was deemed of much more importance in your Church than it had been in so many of its preceding years of existence; this very form was altered into another, which at least sufficiently expresses the office to which the elect is ordained. But if your manner of consecration was invalid in all the years which had rolled into eternity, before the second Charles wielded the sceptre of this country; true episcopacy had been long before extinguished; and with merely the revenues and names of bishops, even the dignitaries of the Church of England, were no more than laymen. This, sir, was the fatal legacy their fathers had left them. "The first English reformers," writes the Protestant Dr. McCrie, "by no means considered ordination by the parent Church, or descending from the parent Church, as necessary. They would have laughed at the man who would have asserted seriously, that the imposition of the hands of the bishop was essential to the validity of ordination. They would not have owned that person as a Protestant who would have ventured to insinuate, that where this was wanting, there was no Christian ministry; no ordinance; no Church; and, perhaps, no salvation." What does Froude, in

his *Remains*, tell us, when writing regarding Bishop Jewell, (whom Dr. Pusey is pleased to quote from, with so many extraordinary manifestations of reverence, when the doctor thinks that Jewell can be of any service to him)? Yes, what does Dr. Pusey's illustrious brother Puseyite and fellow-apostle, Froude, say of Jewell's veneration for the doctrine of an apostolical succession? "Jan. 25, 1834. Imprimis as to —'s friend, Jewell. He calls the mass 'your cursed paltry service,' *laughs at the apostolical succession, both in principle and as a fact*, and says, that the only succession worth having is the succession of doctrine." (*Froude's Remains*, page 339.) Again: "As to the Reformers, I think worse and worse of them. Jewell was what you would in these days call an irreverent dissenter." (p. 379.)

10. Yea, how miserably vain and weak was, by many principal members of the Anglican Church of those days, felt to be the claim to true Catholic and apostolical ordination, derived from the hands of the consecrated by Barlow; we may easily discover from the replies of some of those ancient Protestants, when charged with *pretending* to derive a succession from the Catholic hierarchy of the country, whereas they well knew that their claim was as valueless as it was absurd. Thus Whitaker, whom I believe I have previously quoted from (*Contra Duræum*, p. 82), very courteously is pleased to say to the Catholics: "I would not have you think that we make such reckoning of your orders, as to hold our vocation unlawful without them, and therefore keep your orders to yourselves." Dr. Fulk, in his *Reverentive*, addresses himself to the professors of the ancient communion, with the following unctuous vigour of language, and elegant courtesy of expression: "With all our hearts we defy, abhor, detest, and spit upon, your stinking, greasy, antichristian orders." And in his *Answer*, &c. (p. 50): "You are much deceived if you think we esteem your offices of bishops, priests, and deacons, any better than laymen." But perhaps what, above all other cases, proved the miserable opinion the Anglicans had of the true character of their unfortunate orders, were the circumstances which occurred when the oath of supremacy was tendered to Bishop Bonner, who had forcibly been removed from the see of London. By an act of parliament, passed in the beginning of the year 1563, the bishops of the Church in England were empowered to administer this obnoxious oath in their respective dioceses; and Dr. Horne, the intruded prelate of Winchester, summoned before him for that purpose Bishop Bonner, who was confined in a prison within the jurisdiction of the Winton bishopric. Now Bishop Bonner, supported by the counsel of two distinguished lawyers, Edmund Plowden and Christopher Wray, refused to answer the citation of Dr. Horne; firstly, because, in the form addressed to him, he was only styled Ed-

mund Bonner, Clerk, Doctor of Laws, whereas he was still legally and truly Bishop of London, though his see had been invaded by an intruded Grindall; and secondly, because Dr. Horne had no power whatever of administering the oath, being no true bishop, having been consecrated by a form not lawfully established, and having been ordained by Matthew Parker, who had received no valid episcopacy. (See Soames, Heylin, and Waterworth.) This awful plea, as you may be well sure, as unwelcome as it was embarrassing, was yet of so much weight, that it could not be got rid of; and being brought before the assembled judges of the kingdom, a trial upon the issue was ordered to come on before a jury of the county of Surrey. In consternation, however, at the prospect of a result fatal to the new pretended episcopal character of Elizabeth's intruders, who dared not to face an honest jury of their country with their worthless cause, Bishop Bonner was left in his prison to enjoy a triumph obtained at the expense of Anglican respectability, and to prepare for his persecutors other practical lessons in theology and law. But then, to meet any future difficulties upon the very perplexing point mooted by the bishop upon the present occasion, an act of parliament was passed, by which Parker and his most worthy compeers, were "enacted to be archbishops, byshops, &c., and rightly made, ordered, and consecrated, anye statute, law, canon, or other thing to the contrarye notwithstanding." In reading his cantos, we are not more amused by the humour, than pleased with the literal truth with which Ward describes the foregoing scene, far more calculated to mantle the cheeks of the successors of the intruders with an honest blush of shame, than to clothe their persons in the episcopal robes of a Catholic and apostolical hierarchy.

"Horn and his fellow bishops knowing
That this would tend to their undoing,
Resolve upon another trick
How to secure the bishoprick;
And gain themselves respect and awe,
Like bishops, good at least in law,
And it was this: Away they went
To beg an Act of Parliament.
The Act confirmed, and signed by Bess,
Each takes him to his diocess.
This is, in fact, the tuberous root,
Whence Pseudo-Prelacy sprung out."

11. But why laugh at the idea of these men obtaining an act of parliament, to establish them firmly, in at least the temporal possessions of an office, which also, many years after their time, was deemed more a station of expediency, than a position of absolute necessity to the existence of a Church? For, that episcopacy has been preserved in this country unto our day,

much more from considerations of state policy, than any strong opinions of its paramount importance, has been declared by many members of your religion, fully your equals in learning and abilities. "It is not my intention (wrote the able Dr. Sturges, in his *Considerations on the Present State of the Church Establishment*), to enter into arguments deduced from Scripture on the form of Church government. To whatever opinion different parties may be inclined on these arguments, it seems pretty apparent that neither Christ nor his Apostles meant to prescribe minutely those regulations by which the future Church should be governed in the several countries where it was to subsist. What we meet with in Scripture are intimations and examples of their practice concerning this government, rather than direct command. I do not see the impropriety of this mode of governing, viz.—by bishops, in any country; but if it be thought that there should be an analogy in all countries between the ecclesiastical and civil constitution, I should say that in our own, the episcopal form was more proper than any other, from its being analogous to the government of the state." Nay, even at the celebrated conference held in the presence of King James I, at Hampton Court, in January 1605, between some of the supporters of a Presbyterian form of Church government, and nine bishops of the Establishment, with six other of its dignitaries; expediency, policy, and analogy to the Anglican powers of the state, had far more weight in turning his majesty entirely to the side of the episcopalians, than any other motives. He who scrupled not as a religionist to be a Presbyterian in Scotland, openly states his conviction, that for the stability of his English throne, he must resolutely continue in the English Church, those supporters of his regal authority, the English bishops. Thus as the state formed your Anglican prelaacy; the state also resolved to continue it; and the same state can also undo it. "Anterior to the Reformation (writes the able editor of the *Morning Chronicle*, Tuesday, November 17th; and I wish he would, while writing, as he generally does so eloquently, not destroy the elegance of his style, by the hard names he heaps upon Catholic doctrines), England had no Church that it could properly call national; no Church that was national in its constitution. The nation was of one mind in religion, and belonged to one Church; but that was the Church of Rome. The clergy were only a branch of the Romish hierarchy. This branch was not only broken off, but broken up, by Henry VIII. To say that 'the legislature cannot make a deacon, or a priest, or a bishop,' is sheer trifling. It 'cannot' make them, in no other sense in which it cannot make a town-clerk. But is not a town-clerk a creature of the state? The legislature makes those who make the priests, and the rules, forms, and conditions, by which they are

made. By religious laws and principles which all the clergy in England had acknowledged and obeyed, neither Henry VIII nor parliament could make 'a deacon, or a priest, or a bishop.' But they did, 'any law or custom to the contrary, notwithstanding.' And it argues but a bad moral taste in the clerical papists of Oxford, to prefer tracing an ecclesiastical genealogy through Romish corruption, to resting upon the national title created by the sovereign and parliament of England.* Let Dr. Pusey

* In a note, in page 116, Mr. Gladstone directs the attention of his reader to Mr. Palmer's work on the Church (Part I, chap. x. Objection 13), in order to lead him to suppose, that the same spiritual power, which was by Elizabeth's miserable intruders and her sycophantic parliament, placed wholly and entirely in her hands and those of her successors, is also exercised by sovereigns, members of the Catholic Church, in their several dominions. Well, this, I thought to myself, is indeed *palming* upon a credulous public. I have read those pages referred to, and many others, with unutterable disgust. Palmer has proved himself a veriest scavenger. He has actually raked up every abuse of power, no matter how shockingly atrocious; and has presented every act of base oppression to the reader, to prove to him who is capable of being gulled, that supreme authority in spirituals has been generally exercised by princes in the Catholic communion. We have spiritual authorities confounded with temporal; and temporal metamorphosed into spiritual. Besides acts of minor oppression and aggression, always denounced by the bishops and the holy see; we have the daring and schismatical acts of Joseph II of Germany, united with the works of the Jansenists, and the deeds of Ricci, and a host of the same race of impudent schismatics; all to prove, I suppose, that every daring tyrant, vile separatist, or confident impostor, has a right to act, in the holy Catholic religion, the same part which the lady absolute Elizabeth was so graciously requested to perform, as Christ's vicar, in the government of that Protestant Church, which she and her intruders founded in England. Really, can Mr. Palmer think that any one among us will be so soft as to give him a serious answer to such nonsense? If he thinks so, he has a very poor opinion of our self-respect. By-the-bye, I see that Mr. Palmer is also so good as to recommend, in order to remove us from that grand and commanding position which we hold, in being acknowledged as true and lawful successors of the apostles by every Church of Christendom, that our clergy in future, on entering the Anglican communion, shall be reordained. For though, he says, his Church has always acknowledged the validity of our orders, and though he himself says, in another part of his work, that our ministry is truly descended from Christ's chosen twelve; yet he thinks we ought still to be reordained, as he is not obliged to recognise the acts of schismatics. But pray Mr. Palmer first "catch your hare," before your bishops can put their hands on its skin. Though our converts from your faith are generally the most exemplary, and the brightest ornaments of your religion, often the very chosen ones among you; on the contrary, so bad are the apostates from Catholicity, to the ranks of Protestantism, that it has become, after Dean Swift, a proverb among you, "When the Pope weeds his garden, we wish he would not throw his nettles over our wall." If then you persuade your bishops to impose their hands upon these nettles, all they will get for their pious act must be a good stinging. One word more about Mr. Palmer. The Protestant Dr. Miller, when, in page 18 of his letter to Dr. Pusey, he discusses some of the able reasoning of Mr. Palmer, says most truly: "The logical example of this kind of reasoning is this; three and five are odd numbers, therefore eight, their sum, is an odd number. This, it must be admitted, is rather puerile, but it has the merit of being distinct; and I really do not perceive that the argument of Mr. Palmer, though a little more specious, is at all more conclusive."

after this, as in page 176 of his *Letter to Dr. Bagot*, quoting Palmer, presume once more to say, that the ancient and universal religion of Christendom was cut off from the unity of the Catholic Church !! Behold here, a Protestant, fully equal, I am told, to any of you, in sound and solid learning, telling you in terms which should cover you with confusion, that your's is a branch, not only broken off from the one ancient Catholic and apostolical Church, but actually broken up; that your bishops are now the creatures of forms settled by an act of parliament, whose authority the religious principles which governed the ancient religion of this country, must oblige its faithful members to reject as null and void; and that you show a miserable and most wretched taste—a bad taste only equalled by impudent assurance, in attempting to trace your pseudo-episcopacy through the succession of a glorious and everlasting hierarchy, who looks down upon your profane and daring presumption, your endless inconsistencies, and repeated contradictions, with nothing but disdain and pity. “Hail to thee (should you rather exclaim with our poet Moore in his *Travels of an Irish Gentleman in Search of a Religion*), hail to thee, thou one and only true Church, who art alone the way of life, and in whose tabernacle alone there is shelter from this confusion of tongues. In the shadow of thy sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their darkness, and the rash believer who would vainly pry into their recesses—saying to both in the language of St. Augustine, ‘Do thou reason while I wonder; do thou dispute while I believe; and beholding the height of Divine power, forbear to approach its depths.’”

12. I have declined, sir, in this present work, entering upon the discussion of questions which to me appear of comparatively trifling importance. I am unwilling to place my arguments upon ground, where, it is true, I might be able to defy my assailants; where I am well satisfied I could puzzle them with difficulties, and perplex them with questions they would be ill able to reply to; where, however, though I might have no fear of being overpowered, I should feel some slight secret misgivings, that I was only wasting my time by remaining on a field from which the enemy had disappeared. Hence you will observe, I have not been willing to raise the question, whether Barlow, the ordainer of Parker, had ever himself been consecrated. Much has been written to disprove the fact of his ordination; and some of the reasons given by the supporters of his non-consecration, have been any thing but feeble. Neither have I devoted a moment to a discussion whether the Lambeth Register were a forgery or an authentic document. “I blush for the honour of Protestantism (wrote Whitaker, vol. iii. p. 54, *Vindication of Mary*), for forgery seems to be peculiar to it. In vain I look for such a cursed outrage

from the disciples of Popery." Nor do I, sir, present myself before you, as an advocate of the story of the Nag's-head ordination. Even in the ordination of Parker, such as it is described by your friends, there was certainly much more shown of the calf's-head than the head of a Solomon. But yet I do not myself *think* that Parker received his orders, (though I have still my doubts upon the subject, and I cannot find any answer to the grounds of my doubts), nor that Scorey gave any other orders except orders for dinner at the sign of the Nag's-head. I *think* that the story arose from the true and certain fact of Parker and his electors, on the day he was notified as Archbishop elect, feasting at that celebrated tavern; and that the awful weight then placed upon Parker's ungodly stomach, was confounded with the later imposition practised upon his very wise *pericranium*. Calvin has stated, that the profound theological disquisitions of the first pretended Reformers, were generally held over their cups, after the solid enjoyments of a good dinner; but it does not follow, that Dr. Scorey gladdened the hearts of Parker and his companion intruders, with a new kind of ministerial dedication to their bishoprics, at the very time that they were acting in the solemn capacity of bottle-holders to one another. Erasmus informs us, that all the first pretended Reformers rendered themselves very notorious by their profligate devotions to Venus; and yet we may be very mistaken, in supposing, that they obtained their claim in England to a pseudo-episcopacy, while diligently employed in pouring out a copious stream of libations to Bacchus. If Parker, with Paul Pry, "hoped he did not intrude," whereas, like that celebrated character, he knew too well the intrusion he was guilty of, I do not believe that the principal scene of the comedy should be fixed at the Nag's-head in Cheapside. Place it rather at Lambeth. The case of your orders is so very bad, even when felt by the most favourable hand, that it becomes a generous opponent rather to weigh them in the scales of mercy, than to poise them on the balance of rigid justice.

13. But let us now turn to the Rock from which you have been separated, and let us compare the relative claims of our priesthood and your's. Compare, do I say, where there can be no comparison whatsoever? The validity of the ordination of the Catholic priesthood, and of the consecration of the Catholic prelacy, is what you dare not deny. "They (says Palmer, speaking of us Catholics), possess a ministry descended by regular succession from the Apostles." (vol. i. p. 287.) "Our Church (writes Dr. Pusey) regards none to be *lawfully consecrated* or *ordained*, except those who have received episcopal consecration or ordination; and in her practice, conformably to this rule, she admits a Romish priest who relinquishes his errors, to exercise his functions *without re-ordination*; but no one who has received

Presbyterian ordination." (*Letter to Dr. Bagot*, p. 148.) Here Dr. Pusey plainly confesses that our orders are both valid and lawful. In another part of the same Letter (p. 154), as I have already shown you, the Doctor not only declares the unlawfulness, but even questions the validity, of sacraments administered in schismatical congregations, in any other communion but that of the Catholic Church. Therefore, as he confesses that the ritual ordinations in our Church are valid and lawful, consequently our Church, by the confession of Dr. Pusey, is the true Catholic communion. Being, then, the true Catholic communion, please, sir, to attend to the following important words of Archbishop Tillotson: "If the Church of Rome be the Catholic Church, it is necessary to be of that communion; because, out of the Catholic Church there is no possibility of salvation."—(tom. vi. p. 245.) Yea, even our very Catholic ritual itself, of the *superstitious* ceremonies of which, we have been accustomed to hear so much of ignorant censure and foolish denunciation; the *Tracts for the Times* acknowledge to be so truly "a precious possession," that their authors say of themselves, "If we, who have escaped from popery, have lost not only the possession but the sense of its value; it is a serious question, whether we are not like men who recover from some grievous illness with the loss or injury of their sight or hearing;—whether we are not like the Jews returned from captivity, who could never find the rod of Aaron, or the ark of the covenant, which, indeed, had ever been hid from the world, but then was removed from the temple itself." (vol. i. No. 34.) As to these afflictions the authors speak of, with their permission we will entirely grant that they are recovering from the most violent fever and paroxysms of Protestantism, with a total loss of both hearing and sight. There is no necessity of their taking the trouble to raise any serious question on the subject;—any one who reads their works, is perfectly satisfied that they must be both deaf and blind. And as for the rod of Aaron, and the ark of the covenant, they never had any possession of either; nor are they likely to find them, until they grope their way to the Catholic religion. "Pity the sorrows of these poor blind men," tumbling into ditches and dragging others after them! is my involuntary expression, whenever I take up one of their publications. For, to use other of their language:—"On the whole, there is evidently no security—no rest for the sole of one's foot, except in the form of sound words; the one definite system of doctrine, sanctioned by the one apostolical and primitive Church. People say, it is hard to bring men to agreement in this: but so is perfection hard in every duty."—*Tracts for the Times*, vol. ii. No. 60.

14. But, then, in the 83d page of your work, you are pleased, very meekly, to designate our holy and ancient religion as "a

Church which adds to the evils of false doctrine those of *schism*." Impudent assertion ! From what religion, sir, did the religion of all ages and nations go out ? From what Church was it cut off ? From what chair of unity, to use the language of St. Cyprian ; from what origin of the priesthood ; from what chair of St. Peter did it separate ? Whence, sir, came the Apostles of our country ; whence did they obtain all their spiritual jurisdiction ; whence did they receive their licence for their lawful, valid, and canonical consecration ? From the chair of St. Peter ; from St. Gregory the Great. Who clings to the chair of the Prince of the Apostles ; who yields all due and canonical obedience to the successors of St. Gregory, your religion or mine ? Whence came those our sacred ordinations to the priesthood and the episcopacy, which even Dr. Pusey acknowledges to be both valid and lawful ; which none of you dare to gainsay ? From the ancient bishops of our religion, some of them consecrated to their sees by the hands of the Roman Pontiff ; none consecrated without his apostolical permission and canonical confirmation. Which, sir, remains in communion with that common Father of the Christian faithful, your religion or mine ? Whence even did those invalid ordinations proceed, which you claim as the noble origin of your pseudo-episcopacy ? From Barlow, a deposed prelate, but deposed in that Church which you now dare to calumniate. " From the Church of Rome, (writes your Protestant Dr. Miller), corrupted though it was, we profess to have received the sacred orders of our priesthood, and the commissioned authority of our episcopacy." (*Letter to Dr. Pusey*, p. 6.) Accuse us of schism ? Produce, then, the title-deeds of your religion, from which you would pretend we have gone out. Where was the headship of your Church four-hundred years ago ? Where were your bishops ? Where were your parsons ? Where was that spiritual power now vested wholly in the hands of your temporal rulers ? Trace the lineage of the head of your Church, the Sovereign of these realms, to the days and the person of St. Peter or any of the Apostles. Show by what ever-enduring authority your ministers are now ordained ;—who it is that lawfully places them to rule in the Church of God which Christ purchased with his blood. But be assured that your mere assertions are not worth a single rush. Your idea of schism is very different from that of the ancient fathers of the Church ; very different from that of the illustrious St. Optatus of Milevis, who, writing in the fourth age to the schismatical Bishop Parmenianus, says to him :—" The Church is one, which Jesus Christ calls his dove, his spouse ; and this one Church cannot be among heretics and schismatics. It must, then, be in one place ; and this, you pretend, is where you would have it to be, that is, in one corner of Africa ; not with us who occupy the remaining portion ; nor, if

we pass over all the regions of the earth, can the Church, it seems, be found, but where you are. Then, where is the propriety of the word Catholic, which has been given to the Church? And if it must be confined to your narrow limits; if you exclude all nations from it, where is the truth of the promise made to Christ in the Psalm (*Psalm ii.*), 'I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession'? Allow the Son to enjoy his inheritance: allow the Father to fulfil his promise.—Why will you put boundaries—lay down limits? You cannot deny that St. Peter, the chief of the Apostles, established an episcopal chair at Rome: this chair was one, that all others might preserve unity, by the union which they had with it: so, that whoever set up a chair against it, should be a schismatic and an offender. It was in this one chair, which is the first mark of the Church, that St. Peter sat." Your's, sir, like the Church of Parmenianus, is confined to one spot on the earth; all other sects of the sixteenth century, you have condemned, because they are not united with your pseudo-episcopacy; your Church stands disowned by all but the subjects of one prince; it stands disunited even in itself; it lies rather, cut off from the universal religion of Christendom; it has set up a chair against that chair which St. Optatus said was placed at Rome, that all might preserve unity by being united with it; and that whoever set up a chair against it, should be a schismatic and an offender. Even what do your co-religionists of the sixteenth century think of your pretended claims to Catholic orders, ecclesiastical jurisdiction, apostolical succession? How often have I heard it remarked by persons of various dissenting congregations; men of thought, ability, and knowledge; that to members of the Catholic clergy, maintaining the importance and necessity of an apostolical succession and an episcopal hierarchy, they always listen with attention and respect; they weigh their arguments; because, if there be an apostolical succession existing anywhere, the Catholic Church, the ancient Church, the Church from which, since the days of Luther, all other religions have gone out, alone possesses it. But for a Church of England parson to upbraid the dissenters with not having any true apostolical succession, and lawful or valid ordination; himself only a dissenter from the only ancient Church of Christendom; himself a member of one of the religious communions of the sixteenth age; himself like them a Protestant—a Protester against the old Catholic Church of this country; himself a clergyman of a religion whose homilies tell them the whole Christian world was plunged into idolatry for more than eight hundred years before the pretended Reformation; himself a descendant of those men, who scouted the idea of there being any judge in faith, but the Bible, the whole Bible, and nothing

but the Bible ; himself a descendant of men who turned the ancient religion of the country out of its own churches—out of its own universities—out of its own colleges ;—who sacked its monasteries, and pocketed their revenues ; for him to talk of the necessity of apostolical succession—of episcopal ordination derived from the ancient bishops of this kingdom—of a succession which comes down from the hands of some of the holy predecessors of the Pope (for some of our ancient bishops were consecrated at Rome itself ;)—of a succession, therefore, which comes from the very hands of him, whom great men in your Church in former days—whom some in the present (witness the Rev. Hartwell Horne), have denounced as the very Antichrist and Man of Sin ; from a Church parson, they can receive such doctrine, only with open laughter. “ The books of the Puseyites (says the Chaplain of New and All-Souls’ Colleges), are like their sermons—a system of pulling down in the night whatever they may build up in the day—putting here and there, to beguile the doubting soul, a bit of patchwork-divinity taken from the Gospel of our Lord Jesus.”

15. All thus, sir, both friends and foes, unite in bearing an honourable testimony in favour of the elected Church of God. You may prophecy against it ; your prophecies serve only to manifest more plainly that the God of Jacob is with it : you may deride its priesthood ; and even its very enemies will tell you that its ministers are the true anointed sons of Aaron : you may, as in page 190, and elsewhere, call the successor of St. Peter and the High Priest of God, “ an Italian priest ;” and history tells you, that it was that “ Italian priest” who scattered all the blessings of Christianity throughout our beloved country ; and that he was the only source and the only root of all apostolical succession in England. Elymas withstood the Apostle of God, and threw doubts into the minds of his friends regarding the truth of the mission of the vessel of election ; but he proved an unwilling instrument of mercy to many, and his blindness conciliated admiration for the doctrine of the Lord.

16. Sir, concluding this chapter, I will finish with a most apposite quotation from your favourite, Palmer, and I hope, in no vain triumph, turn against you a canon of theology, which he was pleased to propound, when trying, for the successors of Matthew Parker and his miserable companions, to bolster up a wretched, ludicrous, and contemptible title to a true apostolical succession. “ It is clear,” writes Mr. Palmer, “ that a true and lawful ministry is essential to the Church, and that any society in which there is no such ministry, is not the Church ; and it is equally clear, that such a ministry must exist at all times, because it has been proved that the Church was always to exist. If it be admitted that the ministry of Christ has at

any time ceased to exist, there can be no certainty that it now exists; for the only proof of its present existence is derived from the Scripture, which represents it as essential to the Church, and which affords the promise of perpetual divine aid to the apostles and their successors in the Christian ministry. And if there has ever been a period when this ministry was extinguished, it cannot be necessary to the Church." (vol. i. p. 162.) Now write, sir, these sound words of a true Catholic theology upon the tablet of your heart; place your hand upon that heart, and then tell me, on your honour as an English gentleman, whether there was not a time, since the coming of Jesus Christ, when your Protestant ministry existed not? Then tell me, whether her most bitter opponents have not a thousand and ten thousand times acknowledged, that since the ascension of the Saviour, when unknown was the hierarchy of the Catholic religion, the day has yet to dawn. Before the sun of that day shall sink into the ocean, the revolutions of time will have passed away for ever.

17. Twelve hundred years ago, our forefathers taught the ineffable advantage of clinging, with fond affection, to that Catholic hierarchy, when they bequeathed their children, with their dying benedictions, to the paternal love of Augustine and his sainted successors. They told their beloved progeny, that the conversion of England had been the work of Heaven, shown forth by signs and wonders, which only a priesthood of the eternal God could ever have been able to manifest. They taught them, that a ministry sent forth, like St. Augustine, by the inheritors of the chair of St. Gregory, the successor of St. Peter, would never fail; and that if they rejected it for any pretended ministry or pseudo-episcopacy, its ineffable blessings would be given to others. Their dying admonition we also will cherish with the fondest affection; and dear accompanying hopes we will treasure up in our bosoms.

"Ark, altar, temple, we left with our breath
To our children, a sacred bequest!
O guard them, O keep them, in life and in death;
So the shades of your fathers shall rest,
And your spirits with ours be in Paradise blest."

CHAPTER IX.

"A man is to ask himself the question, Does this appear so to me? But where the matter has appeared differently to the universal Church, is he not to ask himself the further question, Is it more probable that I or that they should be right?"—*Gladstone*.

1. NOTHING can form a more perfect manifestation that the God of all truth still remains with his faithful people, than that spirit of contradiction, that spirit of infatuation, that spirit of confusion, which is in the camp of our opponents. Their Church is not the watch-tower of truth, but a very Babel of inconsistency. For little, I am sure, will my readers expect, to find him to be any other but an orthodox Catholic, who has uttered such sentiments as I am soon going to quote from the fifth chapter of your publication. Yet greater will be their surprise to find you, in the same chapter, turning round upon that venerable religion, whose very principles you maintained with all the apparent ingenuousness of an honest heart; to see you attacking it, aided by every auxiliary you can press into your service, from the mercenaries of bigotry and bitterness; unfurling the standard of ignorance, and fighting with weapons of misrepresentation.

2. Sir, we are not told by you, as our fathers were by Chillingworth, "The Bible is the only religion of Protestants." We meet not, in any part of your book, with that declaration which I find in the pages of my old copy of Dr. Jeremy Taylor's *Dissuasive against Popery*, "The Scripture is a full and sufficient rule in faith and manners." Nor are we taught in your school, who profess yourself, in page 171, to be an admirer of the education in religion given by Henry VIII (and I wish you joy of your benevolent and holy pedagogue), the same lesson which we learn from the following passage in a speech made by the present Lord Bishop of Chester, at Exeter Hall, May 2, 1838. It is so particularly complimentary to my protégés, Dr. Pusey and his party, that I beg leave to quote it. "It was not stated, perhaps, in vain," said Bishop J. B. Sumner, "for I have found in reading an erudite volume which has been recently published, the question proposed, whether the Scriptures were actually to be comprehended by a common understanding? It was admitted that a person of a shrewd understanding might comprehend them; but it was doubted whether that could be the case with the mass of society. But only let the records of this society be examined, and abundant proof will be furnished, that the scriptures are able to make wise unto salvation, through faith in Christ. Nor is it necessary to go back to distant centuries, to see how men of old understood and explained the Scriptures,

though I am not insensible to the value of ancient books. That truth which is the basis of my hopes, and which supports me under my trials and difficulties, is derived, not from the writings of antiquity, but from the precious volume itself.....A friend of mine has recently read a volume on faith, [the Puseyites know the author] and he remarked, that he was very glad that faith was more clearly described in the word of God; for if it were not so, he much doubted whether he should understand it from reading that book. I have myself been reading a book which treats on Justification. (*Justification by Faith*, written by Dr. Pusey's friend, the Rev. J. H. Newman.) I have read St. Paul on that subject, and I think I understood him, and that a man is justified by faith; but when I read that author, I found it difficult to ascertain how I am to be justified, or even whether I can be justified at all." No, indeed, sir, we do not learn from the principal father of the Protestant Church of the nineteenth century, Mr. Gladstone, either a doctrine kindred to this propounded by the Bishop of Chester, nor to the religious rule of belief taught by the present bishop of Chichester. For Dr. Shuttleworth is positive, as was the late Prelate of Peterborough, that the Puseyite rule is as insecure as a shuttlecock; that not tradition, but Scripture alone, explained by the transcendent wisdom and the private interpretation of every illustrious clodpole, is the genuine rule of faith of every orthodox Protestant of the Church of England. As John Wesley defended, and "justified," says Southey, "his conventicle meetings by a determination to allow no other rule of faith or practice than the Scripture, not perhaps reflecting that, in this position, he joined issue with the wildest religious anarchists." (*Life of Wesley*, vol. i. p. 265.) Nor are you, sir, of doubtless the very correct opinion, which is cherished by many of their Protestant reverend opponents, that the whole race of Puseyites are but mighty talkers of inane nothings, teaching Catholic principles while abusing Catholic doctrines. For much is the noise the Puseyites are making; little, it seems, is the wool which they afford to warm its gatherers, frozen with the deadly chill of a lifeless religion; to gain comfort from them, would be just as easy as "to shear the wolf;" for, like the proud Persian, they lash the sea of dissent; they try to chain its waves that are carrying before it their miserable structure; while they cannot lead their deluded followers to a sheltered vale of peace, and to sunny hills of a far more genial clime, than those of Athens or Laconia. And even Mr. Gladstone himself, is but a surly, callous, and hard-hearted magician, who, by repeated strokes of his wand, charms us with a glimpse of what all would take for the soul of Catholicity of bygone days; and then sourly turns upon us, and breaks our unfortunate heads, because, in the moment of recognition, we generously welcome it amongst us, even

as the very vision of that holy spirit, which warms and animates the beauteous body of our present and everlasting Catholicism.

3. But, sir, before I enter into any further discussion of the definitions you give of the rules of our respective faiths, let me here tell you freely—for I shall nowhere be able less interruptingly to disclose my thoughts—in reply to several unjust insinuations scattered over the whole of your work; that it is your Church, and not ours, which fairly and rightly has lost those affections of the people of England, of which, indeed, it never possessed but a miserably small, and most unmerited portion. “For fifteen hundred years,” says your own sound, orthodox, high Church, Protestant *Quarterly Review*, “after the Christian era, man still acknowledged his subjection to a moral power above him, not only, which few men now dispute, in the omnipotence of the Deity, but, what is the real question, in man as under God, his lawful governor in the state and instructor in the Church; in one word, as the vicegerent of God. And it was not till similar circumstances occurred with those of the Grecian republics, the same abuse of power, the same local disturbances, the same increase of commerce, the same appeals to the independent judgment of individuals, that the Reformation broke out, and in almost every country but England, instead of confining itself to the restoration of those barriers which God and nature had appointed against the perversion and extravagances of human power, ended in overturning the power itself, and leaving man, first in an unnatural licentiousness, and then, as a necessary consequence, to a tyranny infinitely worse than any excess whatever of legitimate authority. Even in England, we are arrived at that point, when in all our forms of social union, civil or religious, faithlessness is substituted for faith—when no rule of private duty is recognised but our self-interest—and when in religion itself, though reverence to God is still asserted, reverence to his ministers is held up with scorn to the world, as an assertion of Popery, and a tyranny over the consciences of men.” (vol. lix. p. 444.) Glorious effects truly, are such as these, of that pretended Reformation and its pseudo-hierarchy, by which the people of England are cheated and duped into a hatred of the ancient religion of their illustrious forefathers. The wretched substitute for a great and illustrious Catholicism, by its own demerits, has become so utterly contemptible, that it is actually bordering upon the very brink of ruin. “Unitarians,” said your great Doctor Parr, “multiply, and calmly persevere. Methodists multiply, and rage, and swagger. High-Churchmen hate both, and abuse both, and deny the necessity of reforming themselves. ‘The Church is in danger.’ I own it, but let them look to it who have brought it on, and who will not adopt the only method of saving it. As sure as the uprooted tree must

bend, or the tower undermined must bow, so surely our Church must fall, unless it be refixed in the good opinion of the people." (*Life of Parr*, by Field, vol. ii. p. 126). "Can we not," says the *Protestant Theological Review* for January 1840, "trace back our present crimes and miseries as a nation, to the hour when we first abandoned the only true standard of external truth, by losing sight of a Catholic Church, as the external witness of an external revelation?"

4. The joy with which our common ancestors welcomed the restoration of the ancient faith in the days of Queen Mary; and after numberless years of persecution the most cruel and atrocious, which, rolling on, forced the Calvinistic Church of England again upon the unfortunate people of this country; the long list of England's illustrious Catholic nobles, commoners, and yeomen, who, though tried by racks and gibbets, ropes and knives, thumb-screws and scavenger's-daughters, prisons and banishment, penalties and proscriptions, still swelled the numbers of the subjects, and of the faithful armies of the first and second ungrateful Charles; gloriously attested the tenacity with which Englishmen clung to that ancient religion, which made this country "merrie Englaunde," and not a land of famished paupers and steeled hearts; that holy faith, which taught the highest peer, not to send for the policeman or the parish-officer to rid him of the importunity of the hungry, but rather to deem it his glory, personally to minister to the wants of his humble brethren; that holy patroness of charity and every good work, which made England a country where poverty was then no disgrace, where the hand of abject indigence never unclothed an unhappy, nor the glazed eye of consumption sat under the foreheads of a starved population.

5. But, quoting the authority of Cecil, the infamous Lord Burleigh, you have daringly presumed to deny, or refused to acknowledge, that the abominable persecutions of the Catholics during the reign of Elizabeth, were for conscience sake. They were for conscience sake; I may add, for conscience sake only. "The statutes of Elizabeth's reign," writes the learned and Protestant Mr. Hallam, "comprehend every one of the progressive degrees of restraint and persecution. And it is much to be regretted, that any writers worthy of respect, should, either through undue prejudice against an adverse religion, or through timid acquiescence to whatever has been enacted, have offered for this odious code, the *false pretext* of political necessity. That necessity, I am persuaded, can never be made out; the statutes were, in many instances, absolutely unjust; in others, not demanded by circumstances; in almost all, prompted by religious bigotry, by excessive apprehension, or by the arbitrary spirit with which our government was administered under Elizabeth."

(*Constitutional History*, vol. i. p. 229.) But for a more full and triumphant proof of the true character of Elizabeth's deeds, and those of that noble villain, Lord Burleigh, I beg to refer you to Dr. Milner's *Letters to a Prebendary*, and to his *History of Winchester*. In those works you will discover who have been the greater persecutors, Catholics or Protestants. Read also Cobbett's *History of the Reformation*, and his rich *Legacy to Parsons*; books which should be placed in the hands of every Englishman, that he may see how lie is hoodwinked and humbugged—I use the expression advisedly—by the foolish tales of interested bigots. Not that members of a religion, by means of their cruelty, would prove their religion to be false; for the Jews of old often most cruelly and wantonly oppressed and persecuted those who were opposed to them, and yet our Lord himself tells us, that salvation was still of the Jews. But the history of persecution in this country proves this most plainly, that Englishmen would never have ceased to receive the bread of life at the altars of their forefathers, had not they themselves been ground as wheat by the engines of ruin, that they might fatten a new-fangled priesthood, who, with all their united beggarly munificence, have not raised one monument to religion equal to the single Catholic Westminster Abbey, or to any one of England's many, and all once, glorious and magnificent Catholic cathedrals. Your fine words, therefore, in page 197, “the mere cant of controversy, and dogmatism of ignorance,” fall very harmless upon the ears of Catholics. You are nearer the Methodist than any of us; and it is in your faith that is to be found, as the Rev. Sydney Smith informs us, “the canting, crowing Evangelical.”

6. Indeed, sir, it would be perfectly ridiculous, to compare the dreadful deeds of Protestantism, with what was done, in opposition to the wishes of all our eminent ornaments of Catholicity during the short reign of a well-meaning but unhappy princess. For such, tell us the Protestants Camden, Fuller, Collier, and Echard, was the true, and not the slandered character, of the unfortunate Queen Mary. While she wielded the sceptre of this kingdom (and that was only during one short lustrum), a few wretched hypocrites and impostors, like the miserable Cranmer, who, in addition to their other deeds, had actually been guilty of the crime of trying to dethrone their liege lady and sovereign princess; were led to that execution, to which they had already themselves sent many before them, when their black hearts enjoyed the power of revelling in the miseries of the unhappy. But, sir, your Protestant annals, for years without number, were stained with blood on every page;—blood, not of filthy lustful traitors and conspirators, but of the eminent and saintly; blood of those who, even their opponents have confessed, were guilty of no crime but devotion to the ancient religion of their forefathers;

blood of holy prelates ; blood of humble and venerable peers ; blood of commoners of a primitive sanctity of life ; blood of martyred priests, whose angelic purity of body was eclipsed by the eminent chastity of their minds ; blood of unspotted virgins ; blood of pious matrons ; blood of the anointed sovereign Queen of Scotland, the lovely progenitor of our own lovely monarch ; blood of the lowly yet virtuous menial. And when, for more than a century, deeds like these had been perpetrated on the holy and the just of God, even until the year 1780, grinding persecution still stalked abroad, and shut up the faithful ones in a dungeon ; while, not until 1829, did the Catholic Englishman breathe the air of a freeman in the land of his nativity. To this very day, the last letters of the penal laws would never have been blotted out from the statute-book, had not the staff of the oppressors, been broken over the heads of the Protestant bishops, in the House of Lords, by the hands of the illustrious Wellington. I hate oppression from my very soul, come from whom it may. I am disgusted with mean and paltry vexation, as well as with open, daring, and despotic tyranny. For the same power that has its rights, has also, like property, its duties ; and he is the worst of levellers, who, when he possesses authority, forgets that every man is yet his brother, and not his slave ; and that God does not impart to any one the power of rule, that he may tread out the image of the Almighty Maker, which is stamped upon the countenance of every human being. "I am far from saying," wrote Dr. Doyle "that there has not been a vast deal of uncharitableness common to us all ; but there were laws which made the Catholic an idolator, and the High Churchman alone orthodox ; thus depriving both classes of mutual charity, and sending them, I fear, in great numbers—rulers and people—to join those in the other world 'who believe and tremble,' but believe in vain." (*Essay on Catholic Claims*, p. 202.)

7. We will now, if you please, sir, first examine, whether, in one portion of your fifth chapter, you do not prove yourself our own advocate, while you seem to suppose you are our able antagonist ; I will then discuss your misrepresentations of the character of that authority which the Catholic Church claims over the opinions of its members, and which is the same which you would now wish to secure to your own ecclesiastical Establishment ; and then, in my following chapter, your ungenerous attack upon some of the peculiar doctrines of our holy faith, I will with vigour repel. For this, sir, is the portion of your work—where your bitterness becomes most bitter ; where, not like your Chinese, do you poison your own wells, but endeavour to venom ours. Scorpions are put into the lash with which you endeavour to break the spirit of our people ; and the overbearing vocabulary of Romish, Romanist, Papist, and Italian Priest, displays

the readiness to crush, with the feebleness of your impotence. "The legal appellation at this day (says *Scully on Penal Laws*) is that of Roman Catholics. Should the compound epithet (uniting the word Roman to the more proper designation of Catholic) appear to be a solecism in language, the legislature alone, not the people, must be responsible for the impropriety. The reproachful epithets of Papist, Popish, Romish, Romanist, &c. &c., are no longer applied to them by any gentleman or scholar." And surely, sir, to speak in such contumelious terms as you do, of that exalted bishop, whom so many of the learned Protestants of the present day, have begun to mention with the greatest and most profound respect; as the bishop of the most elevated and distinguished see in Christendom; as the patriarch of the West; as the ancient common centre of all Catholic unity; will gain you little credit with some eminent members of your religion, who, adopting many of your opinions, are beginning to see much further than you. Why, sir, even our ritual opponent, Mr. Palmer, at least confesses, that the Church of Rome is truly a Church of Christ; and if so, surely there is some respect due to him who is the spiritual visible head of that illustrious religion, which even an enemy confesses is in communion with the Lord Jesus Christ. In vol. i. p. 283, *On the Church*, Mr. Palmer writes:—"The Archbishop Laud,* in his controversy with the Jesuit, says: 'I granted the Roman Church to be a true Church; for so much very learned Protestants have acknowledged before me; and in truth cannot deny it.' He refers for proofs to Hooker, Junius, Reynold, and even the separatist, Fr. Johnson. Bramhall, Andrewes, Chillingworth, Tillotson, Burnet, &c., might be also cited in acknowledgment that the Roman is still a portion of the Catholic Church, though

* Dr. Shuttleworth, p. 94, "On Tradition," alludes to the entry by Dr. Laud in his Journal, of Laud having received an offer of a Cardinal's hat. To say that such an offer was never made him, perhaps would be to employ uncourteous language. That there is no proof of such an offer having been made except that entry, is quite evident. That no such offer was ever made by any one having authority to make it, is equally clear. Indeed, Urban VIII and his court had but a very bad opinion of Archbishop Laud. Nicoletti, in his MS. life of Urban VIII, collected from the Barberini papers (Urban VIII having been of that family) mentions that Rosetti, the envoy of Urban at the court of King Charles, wrote to Rome, stating that application had been made to him (Rosetti) to ask whether, if Archbishops Laud and Usher were to proceed to Rome, and embrace the religion of Catholicism, they would be provided with suitable pensions from the holy see. This occurred after the breaking out of the civil war. Cardinal Barberini stated in reply, that as Usher was a good and virtuous person, and a man of learning, that he might expect even to be provided with a bishopric in Italy; but that Laud must give *proofs* of his repentance before anything could be done for him. I don't say that this request came from Laud himself, because I could not prove that it did; but there is much about it, and the whole conduct of Laud, to make me think that he was at least privy to its being made; and that he would have been content with Rome, such even as it was.

infected with many errors." And as then, sir, even our antagonists allow, that in communion with the holy see, we are truly united with our Lord and Saviour—are members of the one fold of the one Shepherd; in the house of our God we will embrace the feet of the amiable Jesus; and knowing even from the professors of your novel form of worship, that here He is placed for the resurrection of those who are the faithful chosen ones in Israel; looking forward to that day, when, from its sanctuary on earth, we may be translated to the blissful tabernacle of heaven, we will pity the conduct of those who dare to insult the visible High-Priest of our temple of the New Sion. But we will now proceed to cull from your fifth chapter a code of truly Catholic dogmas.

8. In the 148th page of your work, you very justly remark, that "unity of faith and *the authority of the Church*, is appointed to be the bulwark of true doctrine." By the bulwark, you of course mean the barrier of fortification by which true doctrine is impreguably defended from the ingress of dissent and doctrinal disunion. And that "unity of faith and the authority of the Church," is thus the bulwark of all true doctrine—is the very belief in which myself and all the members of our holy religion, have been carefully educated. The exemplary and excellent bishop, Dr. Briggs of York, one of the most amiable and best of men, was my first catechist; and I appeal to him, whether this is not the Catholic truth I learnt from his lips, when I was truly young enough to sit at his feet. The learned and admirable Bishop George Brown of Lancaster, for whom my affection is only exceeded by my respect, is able to attest, whether the same is not what he taught me, when he admitted me for the first time to the altar of the Lord. Yea, for this principle of unity and Church authority, have we not a thousand times contended with our Protestant antagonists? Some few years ago, I was, much against my will, drawn into a long private controversy with a very eminent clergyman of the Church of England; and, by the character of his own objections, all my efforts were directed to establish in his mind, a respect for that very doctrine of unity and Church authority, for which you are now pleased so gloriously to combat.

9. In your next page, you proceed to state, that to the foreign Churches of the Reformation it was a singular misfortune, that they were not able to carry with them the bishops of the Catholic Church; for hence, they failing to preserve the succession of the ministry, the belief of the foreign Reformers became "mere opinion," which "was stripped of a great part of the strength of truth, its Divine attestation by a personal descent from the Apostles and from Christ." You moreover, add, "from losing the succession of the ministry, they became unable to point any

longer to an organ really authoritative, as having the witness of tradition and the known commission of Christ. The doctrine was deprived of its legitimate and hereditary defenders, the bishops and the clergy; it remained naked and exposed, and became for the most part a shadow and an unprofitable name." "May the Almighty in his mercy, defend us from such an advocate as Mr. Gladstone!" I am sure more than twenty of your bishops will here *uno ore* cry out; "For, if the Church of England be nothing 'but a shadow and an unprofitable name,' unless we, the successors of Matthew Parker, can prove that we are the true and lawful successors of the bishops of the Catholic communion; a fact which is denied by every Church in Christendom—a fact which we never yet have proved to the satisfaction even of millions of our own members—a fact which Jewell and many of our first bishops laughed to scorn, as if it were a matter which was of most trivial importance, because it would not bear examination—a fact, which for mootings, the Puseyites have drawn upon themselves our own, and the indignation of many of our clergy, who say, that, by doing this, they prove that they must be Jesuits in disguise, that they are animals eating away the foundations of our house, which they intend to quit before it falls; yea, if upon this fact alone depends our Church, we are positively undone. Our members will rush in thousands to the ranks of the Catholics; the conversion of a Digby, a Spencer, or a Littleton, will be an every day occurrence; for surely we have never dared to deny that the bishops of the Catholics are the lineal successors of the ancient bishops of the Catholic religion; and thus in the Catholic religion, men are entirely certain and assured of 'a Divine attestation to the truth of its doctrine.'" Yes, good Mr. Gladstone, I have you now, fast enough; and if upon paper I can show I have a tolerably strong hand, be assured, from this spot you shall not move an inch. If you attempt an answer, and God give me health, you may expect a rejoinder; and you already may see what will be the motto of my title-page. If ever a man fell into a snare which he set for others, *tu es ille vir*, thou art the man.

10. You now proclaim open war against the old Protestant principle, that every one has a right to be his own interpreter of the Scriptures; that "the Bible, the whole Bible, and nothing but the Bible, is the Protestant rule of faith." For, in page 153, you maintain, what to Catholics in times past has always appeared a very evident proposition, that "it requires very little of intellectual power to read and understand that the Church was ordained to be one body and one spirit." So much, indeed, are you the enemy of the dogmatizing ruling superiority of each one's private judgment over Scriptural interpretation, that you say, "in freedom of assent the human mind is fed and

gratified, whatever the matter to which assent is given, nay, the inflated understanding has often more delight in assenting to what is false, than what is true, because the voice of truth is imperative, and calls only for submission." (p. 154.) You add, "It is a mere fiction to say that the English Reformation was grounded on the doctrine of private judgment." (p. 157.) And in page 159, you express your conviction in as strong language as we are found employing; that when an individual, in reading the Scriptures, arrives at one conclusion; and the Church has interpreted the sacred writings in a manner irreconcilable with his own deductions from the words of the holy text, he is bound to submit his own private judgment to the authority of the Church, which is always directed by a superior illuminating grace. For, "without holding an infallibility in the Church except as to fundamental truths; and aware of no test by which fundamental truths can be infallibly ascertained; we find that the law of probable evidence is as binding on a rational agent, as that which is demonstrative." Here, to be sure, sir, you manifest one fatal defect in your religious system. For if the Church be gifted with infallibility on fundamental truths, which you are pleased to acknowledge; there should surely be some means afforded us, by which we may be able to discover; what those fundamental points are upon which she is infallible; and if the Church be inerrant when deciding upon the all-necessary articles of doctrine, we should naturally expect that the Lord Jesus had preserved her from being liable to error, when declaring what those doctrines are to the Christian faithful. But I waive this argument for the present. Coupling the last quotation from your work with your previously acknowledged sentiments, it is sufficient that this is your evident meaning; that though, in bearing witness on any given point of faith, we cannot be certain that the bishops, as successors of the Apostles, are inerrant in this one act of testimony; yet, as it is necessarily *most probable* that these divinely-appointed witnesses, illuminated by a superior directing grace of Heaven, afford a right testimony upon all articles of religious belief; it is as much our duty to resign our private opinions to their superior judgment, as if the truth were brought home to our minds by demonstrative evidence. And you then most truly aver, that though the apostle St. Paul, in his first Epistle to the Thessalonians, desires us to "prove all things," or to exercise our judgment in a proper manner of examination, and to a proper extent; yet he also added, "hold fast that which is good," or "rest in the one authentic, real, and not apparent conclusion." For beautifully you remark, and feelingly, and in a true Catholic spirit:—"Better to receive the truth without reasoning at all, than by false reasoning to lose it: but best of all to receive, and by reasoning to approve and appro-

pritate it." (p. 163.) To which I might append a not more Catholic sentiment from the third *Lecture* of Dr. Wiseman, whom God in his love has sent amongst us, to be one of the prelates of this country; that this simple and easy process of receiving, from His living and divinely-appointed witnesses, God's truths into our hearts, prepared for their reception by the graces of our baptism, "allows the most illiterate to perform an act of faith grounded upon proper motives. And we are subsequently led by the Church to the full knowledge of all the grounds and motives of our belief; we are encouraged to exercise our abilities, research, and learning, in demonstrating and confirming, in every way we can, the doctrines which it teaches, and which that preliminary instruction had brought us to believe. And thus (this rule or principle), while by its simplicity it is adapted to the weakest and lowest, it leaves room for the exercise of the most able and learned among men."

11. But then comes your lugubrious lament upon the want of unity in a religion which will never possibly be able to cement its members into one consistent body, because there is nothing to unite them. For even these very principles for which you have been so ably contending, you will find repudiated by thousands of those who pray with you in the same temple, and communicate with you at the same table. "Our unity (you state) is very little. The abusive and irreverent exercise of private judgment, the forgetfulness of the supremacy and oneness of truth amongst us is grievous. We have almost ceased not only to contemplate unity as our object, but to remember it as a duty. The mind of God, then, is unfulfilled in respect to this great duty. May our case soon be otherwise." (p. 165.) It can be made otherwise only by your joining us. Adopt, for the law of the future government of your religious constitution, the very apt quotation from the Book of Job, placed by the Puseyite translator on the title-page of his *English Version of the Hymns of the Parisian Breviary*. For the motto is so apt and so faithfully descriptive of the translator and his brethren as religionists, that for the excellent point of the selected passage, I willingly pardon him the bad poetry which follows it. "Enquire (he says) of the former ages; and prepare thyself for the search of their fathers: *For we are but of yesterday, and know nothing, because our days upon earth are a shadow.*"

12. I must now, sir, however, be permitted to express my sore and bitter disappointment, that a person who could avow the foregoing sentiments, so purely and eminently Catholic, does not grant that *we* are most fully justified in maintaining the necessity of that external testimony, which is ever afforded to the truths of our holy religion, by the bishops of Catholicism. I cannot imagine how you can bring yourself so inconsistently to

deny, that we are right in calling upon all the faithful to receive, with reverence and respect, those authoritative decrees upon faith and discipline, which our prelates may judge it necessary canonically to promulgate. For though you disclaim, says your Protestant Dr. Miller, any intention or wish to return to the communion of Rome; yet you actually have returned to the assertion of the same Church authority by which the Church of Rome is regulated. And the Lord Bishop of Chichester pays a similar compliment to the efforts of your party, while he is shuttling his own strange kind of web upon tradition and Scripture, in which he vainly hopes to entangle us, as well as the members of the Puseyite section of Protestant religionists. "It is true," says the Bishop, "that many of them are very far from agreeing with them in the abstract principle of placing tradition on an entire level with Scripture [so also are Catholics, *pace tua dicam*, my Lord Bishop], but assuredly by introducing the rule of making it a test or criterion for the interpretation of Scripture, they are practically assigning to it an equality, if not a supremacy, real in substance, however it may be denied in words." (*On Tradition*, p. 98.) Dr. Miller, moreover, in his letter to Dr. Pusey, enters into a very able and elaborate argument, in which he shows, far beyond your power of refutation, that if the authority of the Church, or of the apostolical heads of the Catholic hierarchy, considered as witnesses of the truth, was made by our blessed Saviour to be paramount to all right of private interpretation of the Scriptures, or the right of private judgment; that authority, must have been possessed by the bishops of the Church, not merely during two or three of the first centuries of Christianity, but also until the time which preceded, accompanied, and followed the pretended Reformation. The ground upon which your Protestant religion stands, he thus cuts from under it. He levels his axe at the very root of the upas of your spiritual rebellion and schism. "The doctrine of the paramount authority of the Church," writes Dr. Miller to Dr. Pusey, "is founded on the declaration of our Saviour, in the concluding verse of the Gospel of St. Matthew, to the eleven apostles: 'That he would be with them always, even to the end of the world.' If these words of our Saviour should indeed be considered as conveying to the Church an infallible authority of dictation, which should in every case overrule the convictions of individuals, it is not easy to see why this authority must not be considered as belonging to the Church in every age, the promises being so expressly extended through all future time. You, however, have been aware of this difficulty, and have devised an expedient for extricating yourself from it. Whether it is sufficient for this purpose is now to be considered. Now, if there be any one thing in our Saviour's promises more clear than another, it is,

that it cannot be fairly understood to convey an assurance liable to be suspended on any account whatsoever. The terms implying uninterrupted continuance are as express as any which language could supply—*all the days even to the end of the world*; and therefore I feel myself required to infer, that the subject of the assurance could not have been that which admitted of suspension." (pages 11, 13.) Hence, sir, you must either be content with the frittering and puerile interpretation of the text of St. Matthew, which will be afforded you by the gentlemen of the private judgment society, and which your avowed sentiments will never permit; or if you allow the meaning attached to it by the followers of Dr. Pusey, you have nothing more to do, if you value your salvation, than to part company with the Regius Professor of Hebrew, and impelled by a love for consistency and truth, to throw yourself into the arms of Catholicism, which are extended to receive you. For to maintain your system of Church authority, and to undervalue a like system which has subsisted, in all ages, in the bosom of Catholicity; and which, therefore, prevented the possibility of the lawfulness of that pretended Reformation, which was certainly anything but the act of the bishops of the only existing Catholic and universal religion of Christendom; is blowing hot and cold with the same mouth, is raising up with one hand, and pulling down with the other; it is like the foolish acts described by the holy prophet Aggeus—sowing much, and bringing in little; putting all the gold you can collect together into a bag full of holes; so that the whole value of your long and arduous toil, is entirely destroyed in the reckless folly of a moment.

13. I will however grant, sir, that the principle upon which your pretended Reformation was established, was not such as you have so felicitously described it. I will concede that it was not that of the blessed apostle, St. Paul, "to prove all things," while careful to attend to the paramount obligation of resting on the one, authentic, real, and not merely apparent conclusion. For the principle of Protestantism was to disprove all things; it was to discard the most sacred of the doctrines of the holy Catholic Church; it was to reject many of those most important articles of the ancient belief, to which the testimony of their Scriptural truth was borne by the very existing authorities, whom you now acknowledge to have been the guardians and the divinely appointed witnesses of the true and correct interpretation; it was to despise the spiritual superintendence of the bishops who were the governors of the Church in the days of Luther, and the beginning of the reign of Elizabeth; it was to accept no dogmatical conclusions, but those, of which the maddening passions of the pretended Reformers urged them to the formation. For do we not read in every page of the works of

those profane usurpers of the inalienable rights of the authentic witnesses of Christ's Church, expressions of wistful anxiety, of a morbid desire of being able, by means of their own private interpretation of the Scriptures, to disprove even doctrines which they eventually confessed their inability to refute? Does not Luther tell us how near it was to his heart, to be able to convince himself that the belief of the Catholic religion on the real presence of our blessed Lord in the sacrament of the altar, was erroneous, and this from no more elevated motive, than that he might grieve the successor of St. Peter? Does he not make it his own foolish vaunt, that at first he stood alone; that he erected the standard of spiritual revolt, without having with him so much as one of the lowest officers of the Christian army, to unfurl for him the colours of rebellion? You may, sir, as much as you please, endeavour to quote some of the canons of Protestantism in favour of Church authority. There is no novel doctrine which your religion has invented in opposition to the ancient truth; there is even hardly one tenet of Catholicism which it has preserved, in the support and in the denial of whose truth, I could not prove your Church to have been guilty of variations and contradictions without end or measure. Religious novelty and falsehood will never be found consistent. But look, sir, to history; look to facts; and see what were the acts of the heroes of your pretended Reformation. Even in England, after the star of Calvin had arisen in this country (and his surely was never a star of fixedness or of heavenly brilliance, but an erratic planet, not of Saturn, but of Satan); did not the heads of your religion, who appeared as if they had been born under its fatal influence, year after year, abolish more and more of the tenets and holy practices of the ancient Christian communion? "Not to speak of private opinions," says the learned Heylin of the first Protestants, "nothing more was considered in them than zeal against Popery." And Erasmus tells us, "They inflamed their zeal to madness, they seemed even possessed by the evil spirit." May I ask you, sir, do you happen to possess what is now a scarce work, a copy of your first book of Common Prayer? May I add another question? Do we not find the bishops of your Church, ever since the second and altered condition of this work, condemning us *usque ad nauseam*, in their theological treatises and sermons, for employing the holy rite of extreme unction; for repeatedly using the sign of the cross in our liturgy; for wearing vestments of beauty and splendour in the worship of the God of all glory and magnificence; for the unleavened bread or wafer we consecrate at the altar; for reserving the body of Christ in our tabernacle for the sick; for the exorcisms in baptism; for using the holy chrism at confirmation; for venerating and commemorating the blessed Virgin Mary and

the glorified saints ; for blessing our people, as priests possessing a sublime power and authority ? Yes, generous men of England, progeny of an ancient and Catholic ancestry, for all this we have been, over and over again, denounced by the bishops and clergy of Protestantism ; we have been insulted, we have been despised, we have been almost trodden from the very face of the earth, as idolaters, as superstitious, and the children of an antichristian parent. And yet your first book of Common Prayer, which was formed by the very same individuals who afterwards drew up your present one, your first book of Common Prayer, which its authors declared they had composed while under the guiding direction and superintending influence of the Holy Spirit of the all-blessed and adorable Trinity, preserved every one of these pious and ancient practices and doctrines, for which we have been so bitterly and shamelessly condemned by the pseudo-episcopacy of your modern religion. Yea, your first book of Common Prayer goes even so far as to authoritatively declare, that every one of these doctrines and practices are “ quite agreeable to the word of God and the use of the primitive Church.” Then, am I not fully justified in stating, that this is the principle of your Protestant religion :—Let us disprove all things that are Catholic, at least so as to be able to deceive the ignorant and the thoughtless ; let us reject the ancient and authentic religious conclusions ; let us keep changing our doctrines yet more and more, so that the coming century will never know the belief of the former one ; and when old fashions, from long disuse, may again come round with all the freshness of new ones ; for the sake of novelty, in the nineteenth century of the Christian era, let us maintain the same principles of Church authority which we rejected in the sixteenth. The Catholics will still be disabled from denying that we have been careful to preserve both unity and consistency ; unity, in wearing but one mask at the same time ; and consistency, in being sure to change it whenever it suits our own purposes.

14. You must now allow me to clear the ground immediately before me, of some very refuse, of ill-rooted, ill-assorted, ill-fibred statements, you have very carefully placed in my way, which, like all ill weeds, have grown apace, and thriven into very undue importance in the portion of your work to which I am now proceeding ; but which serve to prevent superficial observers only, from detecting them from those lilies of Catholicism which you have been pleased to scatter over your irregularly cultivated parterre. It will then be my joyful office to prove to you, that in tending our beautiful garden of ancient and primitive Christianity ; taught by our fathers, we have followed to the very letter those directions of the Apostle of nations, to which you have elsewhere called the attention of the public.

15. You inform us, in the 130th page of your book, under the semblance of an objection to our rule of faith, that, after all, the Catholic must himself supply the last link which attaches his practical conscience to the superior authority of the Church. Well, and what then? The apostles and disciples of our Lord Jesus Christ, must have been guided by the influence of motives acting on their understandings, to the acknowledgment of the true mission, to the confession of the supernal power of the Saviour of the world. But as when the apostles had, by motives of credibility, been led to bear their testimony to the superior dignity of the great Teacher and Lawgiver of Christianity; from that moment, they must have felt themselves bound to receive the word of life, and the interpretation of the law, from His lips, as from one possessing a plenitude of authority from heaven, to guide them in the paths of unerring veracity; so also does the child of his sacred spouse, the Church of his own divine Institution, when once he has been led to her bosom, either through the sacred waters of regeneration, or by motives of credibility convincing him of the evidence of her authority, feel it immediately and from henceforth his sacred and solemn duty, to receive with deference and respect, the infallible teaching of her, whose instruction if we presume to condemn, our divine Redeemer has declared we shall be looked upon by Him even as the heathen or the publican. I thank you, therefore, sir, for your objection, as, by an analogy, it has enabled me to strengthen my own position. "Whenever (says Manzoni) a religious system approaches the principle of unity, that is, when it excludes from its bosom all opinions contrary to those which it professes, it is because it is sensible of the absurdity of calling one proposition true, and yet receiving another totally opposite to it."

16. You proceed to the remark, that our tenets lead us to the belief, that not only our Church is infallible, but that it possesses the additional advantage of being able infallibly to declare what are those dogmas of revelation which every Christian is bound to believe, because they are emanations from the almighty mind of our Sovereign Creator. And in this, precisely, she shows a consistency in all her sacred constitution, while your system is at variance with itself in the various portions of its formation. You insist on an absolute submission to the teaching authority of your Church, which you say is infallible in fundamental points, and yet possesses not the ability of inerrantly declaring what are those important articles of religion, the belief of which is necessary to salvation. We certainly claim an entire and sovereign respect for the doctrinal decrees of Catholicity; but it is because our religion presents the credentials by which it was invested with a full and adequate power of securing us from error, while we rest upon her authority. Your

faith, therefore, may demand an assent to what may be false ; ours can never command us to believe but what is sure to be true. A general council of bishops, according to your system, and to employ Dr. Pusey's own words, may possibly "fix error ;" while a general council with us must be a pillar and groundwork of truth. The teaching of your pastors you may receive, as you would dwell in the house of the foolish man, for the want of a better ; the doctrine of our teachers we accept, because, like the mansion of the wise man, it is founded on a rock. But then, you ask me (though in other words), if the channel that conveys to us the waters springing up to eternal life, necessarily wafts on a perennial crystal stream of pure unadulterated truth, what poor thirsty wanderer in the cheerless desert of earthly humanity, can possibly bring himself to refuse so refreshing and invigorating a drink ? And hence his free will is destroyed. And yet you yourself have elsewhere argued, that the members of your Church may be obliged to receive a doctrine on account of its more probable truth, and yet they may at the same time possess the full exercise of their free will. "Let us look (you say in page 161) at the case of mathematical arguing. I give a free assent to the propositions of Euclid ; and yet there is no room to doubt upon them, and it would be an offence against the laws of reason to come to any conclusion but one. Yet that conclusion may be perfectly free. Freedom is opposed to force, not to certainty, nor to unity. Otherwise there were no freedom in the universe except where there is ignorance and doubt, and with the increase of our knowledge our liberty would be diminished." This quotation, sir, from yourself, will answer yourself. Really our warfare now begins to savour marvellously of the ludicrous. You bring against me the mighty elephant of your prodigious understanding, and a slight move on my humble part shows it entirely annihilating your own army. Your arguments, which your Delphian oracle seemed to foretell you would entirely work our total overthrow, were all the while under the spell of the soothsaying assurance, that it was not of the Catholics, but of Mr. Gladstone himself, of whom they were destined to prove the ignominious discomfiture.

"Aio, te Æacida, Romanos vincere posse."

17. Your statement, therefore, that the infallibility with which we hold the spouse of the Saviour to be divinely invested, deprives her children of the free exercise of their understanding and free will ; that she treats us as mere automata, degrading our nature by the strange forms in which she exhibits to the world the movements and contortions of our unhappy intellects ; after the previous specimens I have given of your powers of arguing, can command but the smallest possible portion of my

attention. Securing us, as I have before shown you, from the pitfalls of fatal error, and leading us on, supported with the bread of true doctrine, and refreshed by the waters of the Saviour, which flow so abundantly in her holy sacraments, to the mountain of our eternal repose; her angels of religion, so far from forbidding us to examine the ground of our faith, urge us to look and to see how goodly is the path which our forefathers walked before us, until they happily reached the vision of the Creator. Very different, however, I will concede to you, is the character of the arguments, by which the holy Catholic Church teaches us to prove the doctrines which she authoritatively proposes to the reception and belief of her children, from the mere trumpery, the futile objections which are adduced by her enemies, in the support of their denial. Let me illustrate this by a single example. What are the objections, with which the Puseyites, those great and noble pretended admirers of the writings and doctrine of primitive Christianity, would delude their unhappy followers into the monstrous belief, that the primacy of St. Peter and his successors, was not as fully believed in the first ages of religion, as it is held by all Catholic Christendom at the present day? Why, they most sapiently assure us—and let no man breathe while these oracles are speaking—that, according to the wonderful system of these great priests of Oxford (who, of course, are best acquainted with their new Isis mysteries), the effect is the cause, the stream is the source, the superstructure is the foundation, the city makes the bishopric, and the palace makes the sovereign. A Catholic supposes that it was but likely that St. Peter, having been appointed by our Lord to be the centre of Catholic unity, and the origin and foundation of the priesthood, would fix his chair in that city, where his successors might the more easily hold communication with the other bishops of the Catholic universe; and that it was but a natural consequence that the church of the chief bishop, situated wherever it might be, would speedily possess a more distinguished and illustrious clergy than that of any other bishopric in the universe; and that contributions from the faithful of all parts, and presents from distinguished converts, would soon raise it to wealth and external preeminence and distinction. We find something of the latter kind to have been the case in all ages with the more elevated sees, even when the archbishop did not reside in the principal city of a kingdom. The splendour of the metropolitan church in a comparatively insignificant village, still eclipsed the external grandeur of an inferior bishopric, though the seat of the latter were placed in the capital town of the whole province. And I do not think that Mr. Palmer, I am sure the pompous Dr. Pusey, would feel it anything but a degradation to be removed from the deanery of the first city in the British empire,

to a like office in the humble borough of Canterbury; or to be banished from the archbishopric of Ireland's metropolis, even to the unimportant Armagh. Yet these are the very gentlemen who think we shall believe them "tranquil and learned writers," when they are pleased to assure us, that it was the capital Pagan city which made St. Peter and his successors the first and most exalted of Christian bishops; that it was the seat of cruel and persecuting heathen emperors, that gave this glorious apostle his chair of Catholic unity and superiority; that it was some canon which has never been discovered or even heard of in ages gone past, which made the clergy of the bishopric of Rome, the canons of the first Church in the universe. To such miserable shuffling as this, I am very much tempted to give the well-merited cut of "*credat Judæus*;" but I will proceed a little further in turning up their ecclesiastical knavery, that the odd tricks for which they have become so very much distinguished, may not be able to secure to them any one of the honours of even ingenious opponents. These gentlemen, so richly endowed with the property of their Church, are at all events determined that we shall add the tribute of our admiration to the brass with which they are so eminently gifted; and though the capital of their county may not have made them more exalted members of their priesthood, than all the other clergy of their shire; the capital of their pockets has imparted to them far more sterling merit, and much higher golden prerogatives, than can ever be boasted of by the ecclesiastics of the old and ancient Catholic communion.

18. Sir, the fathers of the primitive ages state, in various portions of their works, that the priests of the Church, or the second order of the clergy, are the successors of the apostles; that they possess the power of "binding and loosing," which Christ gave to the apostles, the bishops of religion; likewise, the power of consecrating and offering, of preaching and baptising. They tell us that the words, "Receive the Holy Ghost; whose sins ye shall forgive, they are forgiven," are addressed to priests as well as to bishops; and that so likewise are the words of our blessed Lord, "Go teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Indeed, that almost without an exception, all the words addressed by Christ to his apostles, imparting to them the powers of ministers of the holier dispensation, were addressed to them as *priests* of the testament of grace. Should I, therefore, do you think, be justified in drawing the inference apparent to the ignorant and superficial, that there can therefore be no very important difference, of divine institution, between the two higher orders of the ecclesiastical hierarchy? No, sir. While leading my readers to such a false and improper conclusion, my heart

would tell me I was a theological imposter. But I immediately ask myself, do I not find that when the same fathers are viewing the members of the priesthood and the episcopacy, not merely in the light in which they evidently contemplated them in this first class of passages, that is, as the ministers of the sacraments and the preachers and instructors of the flock of Christ; but in another relation, that in which the priesthood and episcopacy stand to Church government and to Catholic unity, and to the perpetuation of the sacred ministry; that the fathers of antiquity draw a most marked line of distinction between the first and second order of the clergy? Then they place the episcopacy before us in all its exalted and eminent superiority, as the head of the priesthood, as the bond of unity in each diocese, as the source from which all order and jurisdiction flow to the inferior clergy, as the office of father, judge, and ruler. Nor do I recklessly and insanelly endeavour to explain away these latter passages by the former. Both classes may possess their distinct, full, and determinate meaning, without depreciating the value of each other. The priesthood receives a due commendation of its sacred power and station, without beating down the episcopacy to its level; and though in many views and relations it appears represented as equal to the order of the bishops, in others it is manifested in a position of great inequality. And if in reading passages of the second character, the pious and illustrious father whose writings I am perusing, happen to have been a bishop (as were the greater portion of the most distinguished doctors of primitive religion), I do not manifest a profane daring by telling an unfortunate reader, that the illustrious saint of God is not to be trusted, when treating upon the dignity and prerogatives of the episcopal order. As Mr. Palmer is pleased to inform us, that we ought not to believe St. Leo the Great, or any of the primitive possessors of the chair of unity, when even they publicly state the fact, uncontradicted by the whole Church of Christendom, that St. Peter and his successors were selected by Jesus Christ to be the chief pastors of the Catholic religion. "They," says Mr. Palmer, "magnify the privileges of St. Peter beyond the truth." (vol. ii. p. 491.) As if the honesty of the saints of the primitive ages, and the trustworthiness of Mr. Palmer, trembled on the balance of a perfect equilibrium.

19. Similar to my conduct in discussing the relative resemblance and difference existing between the orders of the priesthood and the episcopacy, must be my honourable line of acting, when I proceed to examine, in the writings of the fathers of the ancient Church, of the first witnesses to the true interpretation of the sacred Scriptures, what was the station, in His Church, to which St. Peter and his successors were appointed by our divine Lord and Master. Now here again I may meet with a number

of passages, which evidently, as in the former case, should be ranged into two separate classes. For, first, I may find a few declarations of these sainted teachers, telling me what I already previously believed, that all the apostles of my blessed Saviour, and their successors in the higher order of the priesthood, received the same order of the episcopacy, as did St. Peter and the possessors of the apostolic see ; the power of binding and loosing, of preaching and ordaining, of administering every sacrament of religion, and of scattering the blessings of the more elevated sacerdotal office upon the faithful committed to their pastoral superintendence. The same holy order is conferred upon both, in the plenitude of its sanctifying unction ; though still, in other relations, the divinely established position of both may be essentially different. Therefore, as when on looking at my first class of passages, which treated of the priesthood and the episcopacy, I did not show that I was a reckless theologian, in immediately deciding that there was therefore little or no difference between the first and second order of the clergy ; so I do not here, like some people, vault upon the most shameless and unjustifiable conclusion, that because in some things the fathers may seem to place all the apostolic college upon an equality of sacred power, that, therefore, considered in every point of view, St. Peter was the equal of the other eleven, and that the bishops of Rome, as his successors, are not the divinely appointed superiors of all the other bishops of Christendom. For though there is nothing in any of those passages I have alluded to, which is at all at variance with any article of the Catholic religion ; yet there are others, without end or number, destroying the very possibility of any one, with any pretensions to sincerity or good faith, allowing for an instant the possibility that the primacy over the prelates of the universal Church, enjoyed from the beginning by the possessors of the chair of unity, was believed by primitive Christianity to have been given to St. Peter and his successors by any other but Jesus Christ himself. None but deaf adders, lying in wait to poison the truth, to kill the vivifying word, to separate the spirit, and even to destroy the letter, but must be charmed by those wise and lofty strains, in which the divine superiority of spiritual rule and jurisdiction, is declared by the holy ones of ancient religion, to have been imparted by our Lord to Peter the fisherman.

20. To some of these passages I will now briefly allude, without entering into any additional discussion of Scriptural arguments ; though it is St. Peter whom the inspired writings tell us is the rock upon which religion was firmly established by Jesus Christ ; as even some of the most able Protestant biblical scholars have acknowledged to be the doctrine to be gathered from the primitive, true, and literal meaning of the 18th verse of the-

16th chapter of St. Matthew. By the first meaning of a text, we understand that which the inspired writer must have had specially in his mind when penning it, or our Lord, whilst addressing it to the prince of the apostles; and no secondary application of a passage of sacred writ, though perfectly allowable, provided it be consistent with the doctrine of faith and morality, can, in the slightest manner, affect or diminish the force of its first and primitive signification. St. Peter, moreover, it is, who receives "the keys," which, in ancient and modern idiom, denote the highest magisterial authority in the city of divine truth. For all the passages in Scripture, in which the imparting or receiving of "the keys" is mentioned, without a single exception, convey the idea of authority and superior rule, which must therefore be the proper signification of "the keys," which are given to St. Peter. See Isaiah, xxii. 22; Apocalypse, i. 18. An assurance is required from him, in the 21st chapter of St. John, of a love paramount to the affection which is cherished for our blessed Saviour by any other of his dear disciples; as to him is to be given the sublime commission of feeding the lambs and the sheep of our blessed Master, the faithful, and even their spiritual parents, the apostles and bishops of religion. He was not the first to follow Christ, to whom he was conducted by Andrew, his elder brother; and yet, immediately our divine Lord sees him, he treats him as the first by a future pre-eminence. "Thou art Simon the son of John, thou shalt be called Cephas, which is interpreted Peter," or the Rock. Peter is not the disciple whom Jesus loves most, and yet our beloved Saviour requires a greater love from Peter than from his beloved St. John. Always placed the first, everything bespeaks his divinely appointed superiority; and this superiority which all antiquity acknowledged, it was never denied in our own beloved country, until the filthy-minded Henry the Eighth, your schoolmaster and pedagogue, could not gain over the successor of St. Peter to disgrace the keys of a heavenly prerogative, by pandering to that monarch's insatiable passion and swinish propensity. And his unhappy daughter, Elizabeth, feeling that according to the laws of the holy Catholic Church, she must be deemed to have been the illegitimate progeny of an adulterous connexion, unfortunately feared that if the spiritual government of the Church was confessed to belong to the possessor of the chair of Catholic unity, her title to the throne might be unpleasantly brought into question. Oh, but then there was the Greek schism! Yes, the consequence of a miserable and disappointed foolish ambition. And from that moment of separation from the communion of the centre of common Christianity, blighted by the withering touch of the heavenly guardian of religion, the Greek Church quickly became little more than a song and

empty name. Illustrious Greeks, such as Bessarion, Allatius, and Arcadius, have joined the communion of the successors of St. Peter, and expired in the holy bosom of Catholicity. Whereas of the remaining miserable section, "If," says the profound Montesquieu, "we compare the Greek clergy with the Latin, the conduct of the popes with that of the patriarchs of Constantinople, we shall find, on one side, men as remarkable for good sense, as the others for the reverse." As descriptive of the consequences which resulted to the Greek Church from her miserable schism, I may borrow from the eloquent language of the Archbishop of Tuam: "Loosened from the centre of unity, her motions are capricious and irregular: unfed by any accession of light from the fountain, her original stock is constantly diminishing; and like a distant star, still receding from the centre, she casts her lone and waning splendour, gradually deepening into that sort of twilight which teems with wayward phantoms more than utter obscurity, and which, though too feeble to light the way, is still sufficient to make the darkness visible."

21. But waiving all arguments that may be drawn in favour of the supremacy of the holy see, from the prolific sources of Scripture, history, and a prescriptive enjoyment of an unquestioned and unquestionable authority; when in examining the works of the first bishops and witnesses to the truth, in the distant ages of primitive Christianity, I find St. Irenæus, in the second century of religion, while writing against heresy, declaring, that to the see of Rome, "on account of its superior headship, every other must have recourse;" and that the successor of St. Peter "governs the Church;" when I learn from Tertullian in the same early age, that "the Lord left the keys to Peter, and through him to his Church;" and I moreover find this same Tertullian, as soon as he unhappily joins the followers of Montanus, ridiculing the successor of St. Peter, as the *Pontifex Maximus* of the Catholics, in which insult there would be no point whatever, if he did not know that the Pope was revered by the Christians as the supreme bishop of their religion; when, too, Origen says in the third age, in his *Commentaries on St. Matthew*, "that though Jesus Christ afterwards granted to the other Apostles the power of binding and loosing with which he had already invested St. Peter, yet that he never addressed to the eleven those important words, 'I will give to thee the keys of the kingdom of Heaven;'" because, says Origen, these words "imported distinction and superiority;" when I learn from St. Cyprian that the successor of St. Peter is the one and only centre of unity; that his is the principal Church—the origin of the priesthood, whence sacerdotal unity takes its rise, and that to him was given the charge of all the lambs and sheep of Jesus Christ; when Eusebius writes, "Peter was the head of the Apostles,

and preferred by Christ above all the Apostles ;” when I read in the Catechistical Instructions of the illustrious St. Cyril of Jerusalem, that “ St. Peter was the supreme head of the Apostles—the head of the Apostles, who holds the keys of the kingdom of heaven ;” when St. John Chrysostom, writing on the priesthood, assures me, that “ Christ shed his blood to gain those sheep, the care of which he committed to Peter and his successors ;” when by St. Ambrose I am reminded that by the Lord “ St. Peter was appointed the ruler of the flock—the vicar of his love, preferred before all the other Apostles ;” or by St. Jerome, writing against Jovinian, “ Peter, one of the twelve, is chosen to the end, that a head being appointed, the occasion of schism might be taken away ;” or when the same great Doctor of the Church writes to Pope Damasus, “ I am following no other than Christ, united to the communion of your Holiness, that is to the chair of Peter. I know that the Church is founded on that rock—whoever eats the lamb out of that house is a profane man—he that gathereth not with you scattereth ;” when, sir, I learn of St. Asterius, Bishop of Amasea in Asia Minor, at a like early period, in his *Homily on SS. Peter and Paul*, that “ John who rests on the breast of Christ, was great,—so was James—Philip also was renowned—but still they all gave way to Peter, and accepted the second place ;” and that “ when our Saviour by his death proposed to sanctify the human race, he commits to Peter the Universal Church, as a most excellent deposit. Having asked him thrice ‘ Lovest thou me ?’—and Peter having as often with great readiness replied—he received the world as a flock committed to a shepherd, hearing the words ‘ Feed my lambs.’ The Lord, in the place, it may be said, of himself, appointed this faithful disciple to be the father, the shepherd, and the instructor of his followers ;” when, sir, too, I find St. Cyril of Alexandria, the second patriarch in dignity, saying of the Pope, “ That this is so, I will produce as an ample witness the most holy Celestine, the Archbishop of all the world ;” when I read the following words, in the *Letter of the General Council of the Universal Church*, the illustrious and early one of Chalcedon, addressed to St. Leo the Great ; “ in the person of Peter, appointed our interpreter, you preserved the chain of faith, by the command of our Master descending to us. Wherefore, using you as our guide, we have signified the truth to the faithful, not by private interpretation, but by one unanimous confession. If, when two or three are gathered together in the name of Christ, he is in the midst of them, how must he have been with five hundred and twenty ministers ?—Over these, as the head in its members, you presided by those who held your rank.—We entreat you, therefore, to honour our decision by your decrees ; and as we agreed with our head, so let your

eminence complete what is proper for your children. Besides this, Dioscorus carries his rage against him to whom Christ entrusted the care of his vineyard, that is, against your apostolic Holiness ;"—When, sir, I say, I am everywhere meeting with passages like these in the writings of the earliest fathers of primitive Christianity ; and passing over the language constantly employed by the successors of St. Peter themselves—language against which the whole Christian world would have instantly risen up, had it not been literally correct ; and yet it is received everywhere with the greatest humility and dutiful submission ; when I find this supreme authority of the successors of St. Peter, is constantly appealed to with effect, by the most exalted and eminent bishops of the ancient Christian world, in the hour of their difficulties and the time of need ; when I see all this—who is to be permitted to insult my understanding—to palm upon credulity, and to cheat me into the belief that it is within the range of possibilities, to explain away such passages as these, by others that have no connexion whatever with the question I am discussing, which view the apostolic office in entirely different relations—and regard the office of the episcopacy and the possession of the chair of unity, in an order of things entirely distinct from that in which we are now contemplating them. A man must actually have been born a palmer, who would make the attempt. For the fathers to employ such extraordinary language in explaining the superiority of the successors of St. Peter—in their writings against heretics—in instructions to catechumens—in letters to the holy see—in dogmatical treatises—in works composed for the suppression of schism—and in familiar discourses on the articles of the Christian religion ; while they meant all the time, that the supreme bishops of the whole Catholic world, only possessed a paltry conventional superiority given to them by some obscure canon, or by tacit consent, and which might be any day withdrawn at the pleasure of each Christian province ; would be to exhibit themselves to their flocks, as persons gifted with the most extraordinary imbecility and want of common understanding, that was ever given to the world to witness. Why, if any Protestant were to use any such language as this employed by the ancient fathers ; and were to remain a Protestant a day, he would be deemed the most consummate of hypocrites, or a perfect simpleton. And how applicable too, here, is the language of Palmer, when writing on the difference between the priest and bishop : " We know the disturbances which arose in the Church on the time of keeping Easter : how improbable it is that episcopacy [*substitute the primacy*] could have been introduced into all Churches by merely human authority, without exciting opposition in some quarter." (vol. ii. p. 383.) " What pretence (wrote your prebendary

Thorndike, in his *Epilogue*), what pretence could there be to settle appeals to *Rome* from other parts, rather than from *Rome* to other parts, had not a precedence and pre-eminence of *power* as well as *rank* been acknowledged in the Church of Rome." The supremacy of St. Peter and his successors having been Divinely established by the Saviour of mankind, as all the above passages of the fathers tell me, beyond all power of question or evasion; I can easily comprehend, how, on account of the station the holy see held above all the bishops of the Christian world, various and peculiar canonical privileges were in different ages of the Church attached to it by the decrees of various councils. For special rights and duties were also appointed to belong to the inferior bishops of religion, to ensure better regulations in discipline and preservation of order. But as in the latter case, the Divine origin and superiority of the episcopacy to the priesthood, was, indeed, so far from being brought into question, as to be necessarily contemplated in those canons that attached certain duties to the higher order of the clergy; so also in the former, the dignity paramount imparted by Jesus Christ to St. Peter and his successors, was the foundation upon which future peculiar powers were attached by the Church to the holy see. But deny that Divinely established superiority, and the language of the fathers, and the acts and canons of the Church become the most perfect of enigmas. In order, therefore, to arrive at the true and authentic conclusion, I must here necessarily argue, that so far as the exercise of the episcopal or apostolical functions of the higher order of the ministry, or in the relation they bear to each other, as ministers of the sacraments and shepherds of their immediate flocks, the bishops are truly and properly called the brothers and fellow-bishops of St. Peter and his successors, and as such, they are always addressed by the possessors of the apostolic see. But, when we come to view the offices of the episcopacy and of the chief pastor of universal Christendom, in their relations with Church government, Catholic unity, and the superintending power granted by our Blessed Lord for the prevention of schism and all open ecclesiastical disunion in the Church of his love—then we find in every record of primitive religion, that St. Peter and his successors were always believed to have been established by the Divine founder of Christianity, the superiors and fathers of all the bishops of Christendom—the origin of the priesthood—the one centre from which all the glories of the episcopacy radiate, and meet again, in the unity of a Divine lustre, and a oneness of government and truth.

22. But Punic faith is not a rare quality to be met with among the enemies of Rome. Many, sir, I know well, have been the useless questions raised regarding some of the prerogatives

of the successors of St. Peter—questions that could serve no earthly or heavenly purpose ; which were only calculated to beget strife, and therefore, according to the direction of St. Paul, should have been carefully avoided. Such as, whether the jurisdiction of the holy see over all the other Churches in Christendom were direct or indirect ; whether the chief pastor anciently ever believed it to be his duty to interfere in the diocese of a bishop unless he had been previously appealed to by the prelates of the province ; whether, except in cases of the last importance to the Church—that is, when anything like schism was threatened, when he immediately vigorously executed the duties of the primacy—he deemed it a part of his sacred office to interfere at all ? Questions, too, have been mooted as to the prerogatives he possessed of appointing to bishoprics in the first ages of religion. And what divines, like Du Pin (not a very orthodox theologian) have been very prolific in producing as matters of contention, and the settlement of many of which questions would not be of the value of one single pin to either side, have been now adduced by the Puseyites as solemn objections even to the primacy itself. But what have all these to do with the divine appointment of the supremacy of St. Peter and his successors in the chair of unity and Catholic communion ? By the regulations with which the holy Church directs so carefully the course of her sacred discipline, all difficulties about such matters as these are carefully obviated in practice. The appointment to vacant sees, and all such matters, are duly regulated by the canons of religion, which, though varied according to the wants and character of times and circumstances, it is the duty of every Catholic dutifully and respectfully to obey. How many are the questions we find discussed, regarding many of the powers exercised by bishops over the priesthood ; their authority of interfering (except in cases of the highest moment), with the principal pastors of each parish ; their right of presentation to benefices ; their ability to give faculties or jurisdiction, or, as you call it, licences, in the parishes of rectors, without the previously obtained consent of the acting incumbent. How sapient yet would be the argument of the Presbyterian, if from all this he were to question the divine institution of the episcopacy. And yet it is much more easy to prove the divine institution of the primacy, than even a divinely established distinction between the dignity of the priesthood and the office of the episcopacy ; and they are poor theologians who do not know it. How many questions have been raised in this country respecting the prerogatives of the crown ! How many magistrates possess the power of deciding cases of inferior moment, without any appeal whatever being permitted to the higher powers of the executive ! How many important decisions cannot be brought before her Majesty in

her privy council ! How many disputes have there been regarding what are the offices in the sole gift of the chief magistrate ! How much has been written for and against some of the most lofty rights of the highest station in the executive ! And yet what, I pray, would be thought of the Republican, if he were thence to argue, that as all the prerogatives of the sceptre are far from being clearly fixed and decided, that therefore the government of England has never been under the direction of a lawful sovereign, but that the monarch of the country was only on that respectable level with her subjects, which may be best described as a *prima inter pares*. I must own, however I may be shocked even to the very extremities of my understanding, I am not struck down to the earth by the electrifying genius of Dr. Pusey and his reverend brethren, inventors of such a class of reasoning as this. Certainly, if Christchurch, of which the doctor is a canon, is noted for the euphony of its great bell, it is now much better to be known by the empty sounds which occasionally proceed from the pulpit of its chapel. Some of these gentry, however, appear willing to allow, that Christ gave to St. Peter primacy and superiority, but they will not permit this primacy to descend to his successors. I answer them in the words of their own great champion, Hooker. "Was it a thing so behoveful that pastors should be subject to pastors, in the apostles' own times ? And is there any commandment that this subjection should cease with them ? And that the pastors of succeeding ages should be all equals ? No, no ; this strange and absurd conceit of equality amongst pastors, *the mother of schism and confusion*, is but a dream newly brought forth, and seen never in the Church before." (*Ecclesiastical Polity*, Book vii. chap. 11.)

23. The absolute necessity of a common centre of communion, and a chair of unity, for the preservation of a Catholic or universal religion, has over and over again been acknowledged by illustrious Protestants ; indeed so often, and in such strong language, that I have frequently wondered our opponents do not give our blessed Saviour credit for sufficient sagacity, as to allow that he established that, by his divine authority, which they are willing to confess, is of paramount necessity for the very existence of that spiritual kingdom of the Messiah, which is to extend from sea to sea ; which is not to be circumscribed by the limits of any earthly empire ; but to possess, among the subjects of its holy rule, the inhabitants of every tongue, and tribe, and nation. But what can we hope for, when passion, prejudice, and interest, are the presiding deities which some men worship ? "As many as know Grotius (wrote that learned Protestant), know this of him, that he has always desired that Christians should be again united into one and the same body. He was once of opinion, that this might have been begun by uniting Protestants with one another ; after-

wards he saw that this was impossible, not only because the disposition of the Calvinists is averse to peace, but Protestants have no common Church government, in which they are joined; which are the reasons that the several divisions of the Protestants can never meet into one body, but still more and more divisions will be made. Wherefore Grotius is now absolutely of this judgment, and many others concur with him in the same sentiments, that Protestants cannot be united among themselves, except they are united together with those who are in communion with the see of Rome. Hence, it is his wish that the separation which was made, and the causes of separation, were taken away. Amongst these causes, the primacy of the Bishop of Rome, according to the canons, is not to be reckoned, as Melancthon himself confesses, who is of opinion *that the primacy is even necessary to the preserving of unity.*" (*Reply to Rivetus' Apol.*) I may add, in reply to Palmer, that it is absolutely requisite, for this preservation of unity, that the supremacy of St. Peter's chair should be acknowledged to be of *divine institution*, and not of any human establishment. Else an union would have the baseless foundation of the wayward feelings of man, who would obey the mere creature of his own creation as long as it pleased and flattered his pride or vanity, and would again cast it away the moment it stepped in, either to controul him by the check of a fatherly admonition, or to terrify him against the formation of schism, by a threat of spiritual censures, which, as they extend to the things of our peace in the city of the new Jerusalem, bind in golden fetters even those very inclinations to novelty and innovation, which otherwise would soon overturn the whole structure of any ecclesiastical constitution. The Church being composed of various masses, can never move together, if the divine Author of nature has given them no central point of cohesion. The members of this holy body will never preserve that useful activity requisite to its very existence, but through the power and influence of a directing head. The children of Christ's family will not dwell together in peaceful love, if there be no respectful obedience to be paid to a common father of the household. The earth, and the seas, and the countries thereof, move upon one axis; the heavenly bodies and the planets have but one sun. The chosen people of God had one high-priest; and in the government of the state they had one leader. Hence, to employ the words of the illustrious St. Eucherius of Lyons, writing about the close of the fourth century:—"First, Christ entrusted Peter with his lambs, next with his sheep; because he made him not only a shepherd, but the shepherd of shepherds. Peter, then, feeds the lambs; he also feeds the sheep; he rules, too, the subjects and the prelates; he is therefore a shepherd over all; for, besides lambs and sheep, there is nothing in the Church." By believing,

therefore, in the primacy of St. Peter and of his successors in the apostolic see, to use the very words of your *Tracts for the Times*, when treating on the necessity of remaining in the Church: "By so doing, I follow the example of my forefathers, of holy martyrs before me, and rest my faith on the authority of those who are, by virtue of their office, successors of the apostles. Whereas, in the other case, I must, on my own judgment, set aside all this weight of authority, and do that which is as much as to say, that till the last three hundred years the whole world has been in darkness, and that I can see clearer than all those great and good, and pious and learned persons who have lived and died before me in this faith." (vol. ii. No. 51.)

24. Sir, I have favoured you with the foregoing argument as a slight specimen, such as humble talents like mine must necessarily produce, of the honourable, fair, candid, and legitimate reasoning, by which we are not only permitted, but even encouraged, to employ the faculties with which the Almighty has intrusted us, in proving those sacred doctrines of the primitive religion of Christianity, which have been already humbly received by our wills and understandings, upon the authoritative teaching of the Church established by the Victim of Redemption. Nothing, indeed, is more calculated to attach Catholicity to the soul of man, than, in addition to the security which the spotless and ancient religion of all our common forefathers affords to the belief of the most feeble and uninstructed, that plenitude of the most overpowering arguments, added to the decorations of the most chastened illustration, by which we are enabled to support and beautify the appearance of the dogmas of her holy religion, to bring conviction to the candid and inquiring mind, and to captivate for them the admiration and love of every heart that has the smallest pretensions to taste, generosity, and refinement. Therefore may I close this chapter with a beautiful admonition of the great St. Augustine; an admonition which, if it be a *living word*, must wonder how you could think it could ever find a moment's repose amidst the waters of confusion, on one of the drifting quicksands of your wayward, blinding, and even self-repelling chapters. Let it, then, come to the hand of one who dwells in the ark. It will know its faithful guardian and protector; for dearer is it to him than the possession of every earthly treasure; and he will watch over its peace to the last moment of his existence. "Sequere viam Catholicæ disciplinæ, quæ ab ipso Christo per Apostolos ad nos usque manavit, et abhinc ad posteros manatura est." (*De Utilitate credendi.*) And I will, with your permission, couple with it another sentence from the writings of the same illustrious father:—"Tenenda nobis est Christiana religio, et ejus Ecclesiæ communicatio, quæ Catholica est, et Catholica nominatur, non solum a suis verum etiam ab omnibus inimicis."—(*De Verâ Religione*, cap. vii.)

CHAPTER X.

"Lest their acts should be slenderly accounted of, or had in contempt; whether they admit to the fellowship of the saints, or seclude from it; whether they bind offenders, or set them again at liberty; whether they remit or retain sins, whatsoever is done by way of orderly and lawful proceeding, the Lord himself has promised to ratify. This is that grand original warrant, by force whereof, the guides and prelates in God's Church, first the Apostles, and afterwards others following them successively, did both use and uphold that discipline, the end whereof is to heal men's consciences—to cure their sins—to reclaim offenders from iniquity, and to make them by repentance just."—*Hooker's Ecclesiastical Polity.*

SIR,

1. Quick and sudden transitions from the sublime to the ridiculous, form no small portion of those beauties with which your books so luxuriantly abound. The mind is thus happily never exhausted; ever-varying feasts are provided for the understanding and the fancy; and one short step is often perfectly sufficient to carry us from the academy of an eloquent Plato, to the tub of a snarling Diogenes. Far, however, from me, be the fault of standing in your light; of depriving my readers of one single ray of your brilliant sunshine. Like Menippus, you may pass over the Styx, unencumbered by any of the good deeds which Catholicism would help you to place in your wallet; and even I will concede to you, that all the works you have hitherto been guilty of, even taking your last published work into the account, are not of the value of the penny which is to pay for your passage. I am not going to combat with a cynic; and if, in this chapter, I am condescending enough to place you pleasantly under the surface of the water, it will only be, because if an enemy come to create a mutiny in a ship where you have no right to disturb us—like the honest Quaker, I feel that I am perfectly justified in handing you gently over the side of our vessel.

2. But is there not something quite terrific in the long bill of accusations, which, as an advocate of the Queen's bench of bishops, you have thought it necessary to file against Catholicism? *Ex officio*, you charge us on the first count, of being guilty of an act of robbery. In taking away the cup from the laity, we have perpetrated a deed, in which you "see the wantonness of spiritual despotism in its extremest stage, exercising oppressive power, as it would appear, simply for its own sake." (p. 135.) Now, when I considered, that not only the laity, but that also all those of the clergy, who from bodily infirmities are unable to perform the ceremonies of the everlasting sacrifice; that priests, that bishops, that sovereign pontiffs, even within

our own recollection ; when worn down by an accumulating weight of years, and past-gone labours ; when well nigh the goal of the successful, and requiring every aid that religion could impart, to enable them to snatch the prize, yet removed from their reach ; at a time, too, when a sweetening chalice was most necessary to solace their prolonged and saddening pilgrimage ; when a cup of salvation in the prospect could alone be left to gladden those hearts, which no longer could beat to the joys of any earthly consolation ; when I remembered that none of these could receive the cup of the sacrifice ; that the same discipline of the Church which withheld it from the laity, kept it also from these bright ornaments of the priesthood ; when all these were taught that the bread of angels, and the true manna of Heaven, contained by concomitance, all the sweetness and the substance of the life-issuing stream that poured itself from the pierced heart of my Lord and my Master ; that the living body of the Saviour necessarily held in its sacred veins, that precious blood which is to give strength, and add gladness to the embosomed hopes of the Christian ; that he who receives Christ under one form, must receive Christ whole and entire ; when, then, I saw that not even the spiritual princes of religion, not even the chief pastor of the lambs and the sheep, received any more than the most humble creature in God's house ; well, I looked upon your dreadful denunciation only as the wild and frantic notes of a chanter of a Thyarus, with the wine in and the wit out. The holy Catholic Church believes that a command of drinking the cup, was given to no others but the apostles, and their successors in their apostolical ministry. It moreover believes that the reception of the chalice is required even of them, only when they are actually performing the very same function as was practised by our Lord at the supper of his love ; that is, when they consecrate the sacred elements, as well as receive them. This is no new doctrine. It is a deposit of the ancient truth. Even Luther acknowledges :—" They sin not against the Church who use but one kind, Christ having left it free to the choice of each." (*Captiv. Babyl. de Euchar.*) " Where (says your Bishop Montague) doth the Scripture command the baptism of infants, or the people to receive the sacrament in both kinds." (*Origines Laicæ.*) " As he erreth (writes Melancthon) who deemeth it impiety to eat the flesh of swine, or to abstain from so doing, being both indifferent in themselves—so, in regard to the Eucharist, they sin not who use either part." (Anno 1525.) In the very first ages of religion, the holy Eucharist was received only under the form of bread by the sick, by the holy solitaries of the desert, and by children. And even when the faithful communicated in the churches, it was left to individual choice, whether they partook of one kind only, or of both kinds ; the bishop or

priest administering the sacred body of the Lord, and the deacons attending with the cup. This we learn from sainted writers, as Leo the Great, and Gelasius. And then, again, the discipline varied ; so that at one time, to prevent the Manichees from profaning the holy sacrament, and as a means of detecting them, and excluding them from communion, all were ordered by their pastors, to receive under both kinds. The Greek Church, though it obliges the minister of the sacrifice to drink of the chalice, as this is a divine precept, never presents the cup to the laity ; but after dipping the sacred species of bread into the holy vessel, the priest delivers it to the communicants. To the sick, the Greeks administer the Eucharist under one form, consecrated at the mass of the preceding Maundy Thursday. The Protestant bishops, White and Forbes, also assure us, that the precept of receiving the cup was addressed only to the ministers of the altar ; as it was only from reverence to the sacrament, seeing how often it was exposed to the danger of being spilt, that the Church was induced to command that those only should receive of the sacred chalice, who were ordered to do so by our divine Lord and Master. And still, when framing this canon of discipline, she left its enforcement to the prudence of the holy see, with a discretionary power of dispensing with its obligation, where the remission of its binding clause could be attended with any goodly results. The chalice, since the schism in this country, has been already once offered, by the successor of Gregory and Peter, as a loving cup of a reunion of this kingdom with the chair of Catholic unity. To the first head, therefore, of your article of impeachment, I beg to plead that we are entirely guiltless. You learnt it from Dr. Pusey, and it is quite worthy of your important master.

3. But when you attempt so learnedly to write upon the activity of inward religion, and that curtain which you say our holy faith so carefully has spread between man and his God, I am immediately seized with very serious doubts, whether you can ever have risen but a few degrees towards that spiritual perfection, which has been so masterly attained by many of the holy ones of Catholicism. There has, it is true, been a good stock of ordinary virtue and piety among many members of your communion. But where was ever to be found that living love of the Almighty, which moved every heart's beat of a Borromeo, a Xavier, a Francis of Sales, or a Philip Neri ? To compare the best of yours with men of such transcendant holiness and ecstatic piety, would be holding rushlights to the sun. And well I remember reading the sentiments of one of the very best of your characters, Bishop Heber, in which he expresses how thrice happy he should be, if he could only feel that he would be found worthy to sit one day at the very feet of men of such brilliant

sanctity, now possessing their God in the kingdom of the Father. "If the religion of Xavier," wrote Baddeus in his *Indian History*, "agreed with ours, we ought to reverence him as another St. Paul. For the gifts which Xavier had received to execute the office of a minister and ambassador of Jesus Christ, were so eminent, that my soul is unable to express them. I am forced to exclaim, who is capable like him of these wonderful things?" You must, then, sir, pardon me if I deem these patterns of all that is great and eminent, far better qualified than you, to teach me what is most fitted for preserving from a spiritual aridity the well-springs of my affections; if I look for instruction to the treatises of those, who are now raised to the top of the mount, to converse with our Almighty Maker; rather than to the book of a doctor of the Protestant religion, whose next elevation, it is reported, is to be from the polling booths of Newark to the hustings of Liverpool, and who proves his brotherly love, better in canvassing among the electors of Walsall, than in converting the heathen, and gaining suffrages for the cross. Now one of the practices which they very assiduously recommended, was a tender devotion to the blessed Virgin Mary and the glorified saints. And I may add, they would have looked with a holy indignation upon the trashy compliment paid by you, in page 143, to the "holy men of Romanism, great lights of Christianity," when you are all the while insulting that eminent religion, which exalted them to perfection, and encircled them with a halo of the glory of sanctity and honour.

4. If, however, it were true, that this holy practice cancelled that bond of union with our God, which is founded upon the mediation of the Saviour of mankind; this sought-for aid and assistance of our holy forerunners in the path of spiritual progression, might take off our eyes from being fixed upon that great leader, in whose footsteps we are all commanded to walk, in meek and humble gait. But, sir, you have confounded two things, which are completely and entirely different. You would mingle the mediation of the Redeemer with the infinitely inferior mediation of intercessors. The first belongs entirely and exclusively to our beloved Saviour; the second is practised by every Christian who is pleased to offer up even a single prayer in our behalf. Hence your assertion, in page 137, that we wrongfully interpose a crowd of mediators between man and the one Mediator, arose only from a confusion of ideas. The fact is, sir, everything in Catholicism, even the very practice you attack so erroneously, tends to exalt the feelings of the mind, to the one great victim of our expiation and redemption, our Lord Jesus Christ. The requests which, copying the example of St. Paul, we continually make for the prayers of our brethren on earth; the earnest petitions which, imitating all primitive

Christianity, we put up, that the blessed in Heaven may unite with us in beseeching, that that union which exists with our divine Master here below, may be perfected and completed in the realms of ineffable enjoyments; the whole object of our devotion to his Virgin Mother, or to his holy friends and elect; all, all centre in the longings of our souls, that we may have the happiness to obtain a plenitude of his grace and approbation. Our studies of the virtues of the saints, are to show us how sweet it has been to them, to bend under the cross of our crucified Master; their festivals are to animate our love for our King and our Messiah, by nearing our bosoms to spirits inflamed with a seraphic affection for the Lamb; and if our charity ever seem to pass through different lenses, it is that it may fall with more intensity of heat upon the one only point of all our aspirations. Jesus is thus the alpha and the omega of our religion. For the rod of Jacob, are our fasts and self-denials; for the Lion of Juda, our ardour and our manfulness; for the Prince of Peace, our petitions through the friends and attendants of His heavenly court.

5. And do we not know, as well as you, sir, who and what are the saints? And if our expressions be warm and glowing, are they as emphatic as those employed in the first ages of religion? I am not writing a treatise of theology, and the character of this work would render it in bad taste, were I to crowd this chapter with quotations from the fathers. Yet I may adduce two passages, among hundreds of others, many much stronger, but perhaps not more beautiful or touching. The incomparable St. Gregory Nazianzen, preaching on his departed friend, St. Basil the Great, cries out:—"Do thou, O sacred and holy spirit, look down, I beseech thee, on us; arrest by thy prayers that sting of the flesh which was given for our correction, or teach us how to bear it with fortitude: guide all our ways to that which is best: and when we shall depart hence, receive us into thy society: that with thee, beholding more clearly that blessed and adorable Trinity, which we now see in a dark manner, we may put a final close to all our wishes, and receive the reward of the labours which we have borne." (*Orat. xx. De Laud. S. Basilii.*) And speaking on the festival of martyrs, now listen to St. John Chrysostom. "We on this day celebrate their feast. But on all days, let us pray and beseech that they become our patrons: for not only when alive, but much when dead, they can inspire confidence. Now they carry about with them the marks of Christ; and when they show these, nothing will be refused them. Since they are become thus powerful, thus admitted into the friendship of God; if, by constant endeavours, we associate ourselves with them, we cannot fail of obtaining the mercy of Heaven." (*Homil. li. de SS.*) Indeed, the Almighty Father declared,

that He would hear the supplications of holy Job, in behalf of those friends, whose own petitions to His throne He rejected with indignation : at the intercession of a pious sisterhood, the Redeemer raised the dead to life ; and if He have promised, that when two or three are gathered together, He will hear their united petitions for each other ; will He reject the joint solicitations of that celestial host, who rejoice over the conversion of the sinner, and see in every additional virtue with which the just are adorned, a superadded jewel purchased at the price of the blood of the Mediator ?

6. Even Dr. Pusey, in the 198th page of his immortal Letter, is brought to a mean and snivelling acknowledgment, that we are quite right in requesting the prayers of the angels and saints, but provided only, at the same moment, we also ask the prayers of an earthly congregation. For by no means imitate the Catholics, by ever addressing the saints alone. If you do not, at the same time, seek the prayers of John Bull, you have no right to look for the aid of St. John the Baptist ; if Pat be not invited to assist you, beware of looking up to the apostles of the Lord ; if Sawney be not invoked at the touch of a fiddle, attune not an instrument of melody to a sweet hymn to the blessed among women. As if, provided prayers for the intercession of the saints be allowable and proper, we are not to use them as the Church of God teaches us, and the ancient pastors of primitive Christianity were wont to offer them ; who very seldom united them with petitions for the prayers of the people. For they could address the inhabitants of Sion, without turning their attention to the people of the earth. Dr. Pusey approves of this form of invocation :—" Therefore I beseech thee, blessed Mary, ever Virgin, the blessed Michael Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, all saints, and you, my brethren, to pray the Lord God for me." And then, a prayer which is one of St. Augustine's, he absolutely condemns. But, indeed, far stronger forms of address to the blessed Virgin and the saints, than this of St. Augustine, we meet in the foregoing century. Those primitive fathers knew as well as we do, that all those manners of invocation were only the expressions of animated desires, that the saints would confer upon them those ineffable blessings, which they could attain for them by no other means, than by the powerful influence of those prayers, which these blessed of their God, might be moved to address in their behalf to the throne of the Divinity. As if you were to petition the favourite friend or minister of a sovereign prince, to grant to you some particular advantage, which he himself must obtain for you by his influence with his master. Dr. Pusey, however, quotes the Protestant Bishop Hall, to prove that the invocation of saints was never admitted into the service of the

Church until the *close* of the *fifth* century. Now, St. Cyril of Jerusalem, who died in 386, and who delivered his *Catecheses* in the *middle* of the *fourth* century (as many passages in them fully establish), when explaining the form of the liturgy, as it was in his time, mentions, quite as a matter of course :—" We commemorate the patriarchs, prophets, apostles, martyrs, that by the merit of their prayers, God may favourably receive ours." But Dr. Pusey is not content with this incorrect assertion. Quoting this same Bishop Hall, in page 201, he treats his readers to some expressions, as if they were ours, which are more revolting to our feelings, than even to his. Any one who would employ them, and act upon them, could not remain a Catholic one moment. I give only one instance :—" Many Christians worship the saints, of both sexes, no otherwise than God Himself." Now, if any one, who passed for a Catholic, were guilty of such an infamous and abominable act, we should be just as blameworthy for it, as Dr. Pusey is reprehensible for the blasphemies of Joanna Southcote, who was patronised by clergymen of the Church of England, one of whom officiated as her secretary, in writing the passports to heaven, which were given to the followers of this wretched woman, who declared she was to bring forth the Shiloh, or the Messiah of Juda. Dr. Pusey moreover talks, with Bishop Hall, of blushing at, and spitting on, our present Catholic forms of invocation. As for blushing, that is all well ; it is only turning a doctor's scarlet. As for spitting, they are both more fit for hawkers than teachers of theology. I am very sorry they are so very phlegmatic. We read, in the Gospel, of a Hall, where there was once much of spitting upon our divine Lord and Master. We have now a Hall spitting upon his holy spouse, the Church.

7. But in the name of eternal justice, I demand of you to tell me, where you ever could have learnt that the Catholic belief in a purgatory, leads us "to adjourn till after death that work of purification through suffering, which, along with the work of probation, through love, enjoyment, hope, fear, and other affections and emotions, God has appointed to be done before death." (p. 138.) That the eleventh of your thirty-nine articles, which teaches, "that we are justified by *faith only*, is a most wholesome doctrine," is formed, as it were, for the very purpose of deferring every act of interior discipline, spiritual probation, and self-mortification, *sine die*, or for ever, I perfectly and can easily understand ; while that, by the total annihilation of all the merit and worth of those eminent practices and good works, for which the saints of Catholicism were so particularly distinguished, your Church has succeeded in taking away the heart of flesh, and replacing it with a heart of stone, has been an oft subject of lamentation even among the most eminent of your religion.

But the belief in a purgatory, is an offset of that tree of knowledge of good and evil, which is in the paradise of God's Church on earth. It presupposes always, that no sin can be removed, which is eating into the features of the soul, but by a knife of a true contrition, tempered by the motives of a Magdalene's love, and proved in the furnace of a confession, which burns shame upon the cheek of the sinner, and is a bright flame of reparation to the injured goodness of the Creator. It presupposes in the penitent patient, a resolution to avoid the places, the objects, the society, where infection may generate a recurrence of disease; and a perfect willingness to submit to trying and probationary acts, which will invigorate the frame against any future danger of attack. But this is not all. David, though pardoned the heinous guilt of his crime, and freed from the penalty of an eternal punishment of his transgression, was condemned by God to undergo a temporal expiation. The people of God were visited with scourges, after the rod of everlasting vengeance had been removed from over their heads. Every idle word has its afflictive retribution; every grain of chaff must be visited by fire; and when an imposthume, which was to death, is taken away by our Heavenly physician, the scar is to be destroyed only by a disciplinary regimen. Now, it is the ancient and primitive belief in a purgatory, or a middle state of souls, which secures the subjection of the Christian to his discipline of remedies. For it warns him, that if he will not submit to it in this world, he will be compelled to endure yet more in the next. Don't misunderstand me, or affect to do so. I am now speaking of sinners who have been pardoned the eternal suffering for their crimes, but not freed from the discipline of their temporal expiation. And I am considering, too, the penalty of those weaknesses and imperfections into which the just will even fall. And the full advantage of your rejection of this dogma of the ancient Catholic communion, we see much more clearly than we are disposed to admire. Let us live decently and removed from all great and grievous iniquity and crime, is the heart's language of your penitents and just; but let us eat and drink, and be of good cheer, to-morrow we shall die, and in believing shall be saved. Contrast with your's, the saintly Catholic—the Catholic who lives as his religion teaches him, and who follows the example shown forth by many of his brethren. See the effects of his faith, in that daily and searching examination of his conscience, which every pious member of our communion so sedulously practises;—see his efforts to root out of his soul every slightest affection to the most trivial failings, and to punish in his own flesh the promoter of his past transgressions. He does not, like your's, content himself with having a number of fasting-days in his prayer-book, which, with the example of your bishops and

clergy before him, he readily keeps at city feasts, upon turtle and venison, and observes most punctually upon four good meals a-day. But upon those sacred days of mercy and expiation, he afflicts his soul and punishes his body, in weeping and mourning. With the Ninevites, he knows, that fasts in sackcloth and ashes have often appeased the wrath of an injured Creator; and with the Apostle, in chastising his body, he works out his salvation in fear and trembling. The same spirit of self-denial, maintained and kept in activity by this Catholic belief, forbids in many the lawful use of all the pleasures of sense. It has been the spark which has lighted up the pure flame of that virginal chastity, which burns in beauty and brilliancy around the altars of our religion. It has led many to follow the Lamb in singleness of affection, and entireness of sacrifice. It conducts numbers into those religious asylums, where nothing is heard but the praises of God; where no tear trickles from the eye, but from grief for having offended him. It makes the rich part with their earthly wealth, and embrace evangelical poverty, that they may satisfy all that may be due from them to the justice of their God, and gain a hundred-fold for their little sacrifice in the treasury of Heaven. And oh! it is a spirit which only a Divine religion has ever been able to foster, which sends the generous and accomplished youth—the high-born and tender virgin, innocence, beauty, loveliness, to vow their daily visits to the asylums of sorrow and disease; to bend the head over the straw of the forlorn, abandoned, unhappy; to minister to the corporal wants of those, whom a thoughtless and wretched world first corrupted, and then despised, forsook, forgot; seraphs from above, descending to receive those to acceptance in the bosom of the eternal mercies of the Father, whom angels in human form are preparing for this ineffable favour.

8. It is, however, very amusing to observe the doubling character of the methods, by which the doctrine of Purgatory is attempted to be got rid of, by the wise men of the Oxford generation. I have already exposed some of them, in one of the short pamphlets or letters occasioned by the Woolfrey prosecution. For I see the Puseyites are resorting to the old quibbling sophistry of trying to show, that because (what we know as well as they do) the *word* purgatory is not mentioned by the ancient fathers, though the act of purgation after death certainly is; and because this purgation is not always spoken of as a purgation *by fire*; that, therefore, the essence of the Catholic doctrine of purgatory was not believed; though it is manifested everywhere in the writings, the prayers, and liturgies of all primitive Christianity. This is the meanest species of quibbling;—a quibbling, which with equal effect might be employed against the consubstantiality of the Son to the Father, and in sapping other funda-

mental articles of the Christian religion, while examining the writings of the fathers who preceded the first General Council of Nice. The Catholic Church has pronounced in favour of the ancient doctrine of purgatory, but has not *decided* anything about fire, though fire is mentioned as the mode of purgation in writings as early as the third century. But what are we to expect from men, who, with their leader Dr. Pusey, have the effrontery to tell us, that they have adopted their system as a preservative against Rome? If this be not a principle of schism, dissent, protestation, or Protestantism, I should like to know what is? We Catholics accept our creed at the hands of the religion of all our ancient Christian forefathers—caring neither about one sect or the other, because we believe it to be God's own truth, which will still remain great and glorious, when Protestantism, in its ultra or Puseyite form, will be forgotten, or will only be remembered, as are the Pelagians, Novatians, and Donatists, at this present day. Our religion is not the worse for Dr. Pusey's hard words. I copy a few of the prettiest which he applies to Catholicism in the course of his elegant publications: "Popery, Romanism, Papistical, Idolatry, Pestilential, malicious, an insanity, an evil spirit, a demoniac, an Antichrist." A bad tongue is a sure sign of some internal complaint. Has Dr. Pusey a disease of the heart? Or are his bowels of good nature closed up? Without possessing the eloquence of Mercury, I hope yet to produce upon him a powerful effect, which ridding him of his ill humours, will renovate his constitution.

9. But to show you that the manœuvres of your religionists are not very creditable to their love of consistency and truth, let us just see how the opponents of our Catholic doctrine of purgatory disagree among themselves. First, Dr. Pusey steps forward, and with all the dignity of beard of a native Hebrew, informs us, in page 188 of his *Letter to Dr. Bagot*, that the belief in a purgatory is a *modern* doctrine. And in his pamphlet entitled *An Earnest Remonstrance to the Author of the Pope's Letter*, by uniting passages of a Liturgy which are totally distinct and disconnected, the Doctor endeavours to show, that the same kind of commemoration was made of the glorified saints, and of the faithful departed. But he should have adduced the entire passages, with their intervening rubrics and prayers, and not throw dust into the eyes of his readers by pretended citations. For example, he professes to give "an extract from the *Ancient Liturgy of the Church of Jerusalem*, which formed part of the devotions of Bishop Andrews." Whatever might be Bishop Andrews' form of devotion, I know not; but his prayer is far different from what I discover to have been contained in the Liturgy of Jerusalem. The commemoration of the holy patriarchs, prophets, apostles, and martyrs, there stands

alone, and manifests most strongly the Catholic doctrine of the invocation of saints. "That we (says the Liturgy) may find favour and mercy with all the saints." Then comes a particular mention of the blessed Virgin Mary, celebrating her praise and glory, and pre-eminence, exalted above all the citizens of the heavenly Jerusalem. And then when the deacon has said "Remember O Lord," the priest bowing down, prays for all the faithful departed—for those whose names were specially placed in the dyptics, or the registers of the deceased, which were kept and read in each Church in the primitive ages; and for those, also, who were not specially mentioned at the altar. The separate cause of this different commemoration of the saints and of the faithful departed, mentioned by St. Cyril of Jerusalem, who himself must have used this very Liturgy; ("We commemorate the saints, that, by the merit of their prayers, God may receive favourably ours—afterwards the departed believing that their souls may receive very great relief from the prayers which are offered for them, in this holy and tremendous sacrifice which lies on our altars,") would have prevented any fair and honourable opponent from endeavouring to press into his own bigotted and blindly prejudiced service, the words of a Liturgy which are an honourable monument of the doctrine of ancient Catholicism. But vanish Dr. Pusey. According to you, purgatory is a doctrine of *modern* ages. In comes Archbishop Usher, and in all the dogmatical spirit of an underling schoolmaster, forbids us to doubt for one single instant, that for *many centuries* the poor Catholics never dreamt of any suffering purgation hereafter; for, like all unfortunate ushers, they endured sufficient of a Purgatory in this world, to prevent them from thinking of any in the world to come. Now walks forward Bishop Burnet, bearing on his hardened brow the evidence of the full conviction of his mind, while he solemnly attests on that word of honour, which Dean Swift says was *so sacred and inviolable*, that for *six hundred years* a belief in purgatory was perfectly unknown. Then Bishop Porteus presents himself to our attention, and kindly giving us *two hundred years* more of grace, affirms that "Purgatory in its popish sense, was not heard of for *four hundred years* after Christ." Now appears the renowned Dr. Fulke, who confesses, "that it was the doctrine of the great St. Augustine, that some souls do suffer temporal pains after death, cannot be denied." And Peter Martyr closes the procession, and lecturing, page 3, on the First Epistle to the Corinthians, astonishes every one with the most unexpected announcement:—"As to the sentiments of the *primitive fathers* in respect of *purgatory*, I own that most of them were induced to admit it." Such is the instruction to be gained by attending to mere theological jugglers, who show their incomparable proficiency in their art,

not merely in bolting anything, however hard, which they deem may be an antidote against the introduction of Catholicism into their system ; but what is the very acme of their skill, in presenting themselves before us, as if they had neither heads, hearts, or a foot upon which they can rest themselves.

10. But in page 224 of his *Letter*, Dr. Pusey himself, when stating how wonderfully he thinks we must dread his line of arguments, which for a long time have been the subjects of our entertainment and laughter, compares his own system very properly to a fox, and a gnawing one ; and he might have added, belonging to a would-be very cunning master. Yet he is very uncharitable to think the Lord Bishop of Oxford such a perfect ninnyhammer, as to believe the following grave assertion, which (*risum teneatis*) the Regius Professor of Hebrew puts forth in the form of a most elegant extract from the sententious outpourings of a brother wiseacre. " It is a matter of history (says Dr. Pusey in page 225) that some of the first and most active promoters of Puritanism, and afterwards non-conformity, were Roman Catholic priests, who received orders in our Church, that in the disguise of friends, they might more effectually *smite* it. There is also positive proof, that for a very considerable period, Jesuits were regularly educated on the Continent, and sent over to these countries to enter into the ministry, not only of our Church, but also of every sect in the nation." Well done, Dr. Pusey ! when you are leaping over purgatory, there is nothing like making a *good bouncer*. And if the same clever system be adopted at the present day, and the bishops of our Church invite me to clothe myself in the garb of a leader of your people, in order that I may be able " more effectually to *smite* your Church," I shall be fully prepared for my work, by knowing from whom I may borrow the jaw-bone of a long-eared animal, with which I will lay about me, with credit to the lender.

11. The holy Catholic Church, the affectionate mother of Christendom, treating all such folly with the pity it deserves, at this day, as in primitive times, and in the very language of antiquity, offers up her warmest and most affectionate supplications for her dear departed children. She does not, like an impostor, abandon the child of her womb, lest if she were to nurture and warm it at her breasts, her enemy might either claim to have it divided between them, or, by the power of imitation, wean from the mother the affections of her infant. Do you also pray for it, she would rather exclaim ; perform every maternal duty towards it ; and if I be unable to keep it to my own bosom, fondle it, nourish it, rather than it be abandoned. As long as I am its parent, my bowels must yearn for the ever well-being of my beloved offspring. Catholicism does not say, with the Protestantism of Dr. Pusey,—Though prayers for my

departed children are most salutary, most wholesome, and beneficial, yet I will gird my robes of dignity about me, and I will ascend to my high places, and I will publicly discourage them, because by such prayers, the eyes of my remaining ones may be turned to the religion of my rival. But then Catholicism is the mother, Protestantism the impostor. For her children who are in peace, Catholicism asks peace. She asks for them a place of refreshment, and that they may be removed from the regions of all sorrow, mourning, and affliction. For their's may be the peace of the suffering Job, and not of the crowned and rewarded just man; the peace of him who endures in the most sovereign patience, because through his present sorrow, he knows he will pass to his Redeemer; and not the peace of the happy, enjoying the beatific vision in the kingdom of the Father; the peace of the faithful disciple drinking those dregs of the cup of the passion, which he had not fortitude to receive during life; and not the peace of the Apostles in glory on Mount Thabor; the peace of one that is not yet beautiful and without spot, but who will be renewed in tribulation; and not the beautiful tranquillity of a star fixed by Jesus in the heavens, to shine in justice and joy throughout the glories of eternity. Hence she prays now, as she did in former ages, that her Divine spouse may grant the peace of joy, to those who are in the peace of patience. She prays, in the words of her primitive Liturgies, "to grant rest to their souls, to lead them to the verdant pastures upon the waters of refreshment, remote from grief of heart, sorrow, and mourning, to the glorious light of the saints." She prays "for their deliverance—for their peace and pardon." She prays "for departed sinners, in order that they may obtain mercy."

12. This doctrine, therefore, of a place of purgation, or a middle state of souls, is invaluable, on account of the spirit of mortification and self-denial which it necessarily so eminently inculcates. For the Catholic ever feels, that if, when he closes his eyes to this world, he hopes immediately to open them to the beatific vision of his God; to him, no ordinary degree of virtue is sufficient, but he must strive to be perfect, even as his heavenly Father is perfect. The gold of a pure and perfected charity; the silver of an unalloyed innocence, refined here below in the discipline and correction of the Lord, can alone be received into the treasury above. If we take with us the stubble of the least spiritual defects, we must suffer the loss of the immediate enjoyment of our heavenly Parent; and the completion of our peace can only be attained by our passing through the fire of a searching purgation. Yet this, our correction, though more severe than the mortifications of earth, will still be the correction of the Lord. The rod that strikes, is that of a kind father

amending what is defective in his child ; it is not the lash of the slave-driver, who kneads his bread in blood. The sentence which commits us to this suffering probation, is intended for our glory and exaltation ; it is not a warrant that drags us like miserable Hill Coolies to perish in an unhealthful clime, that we may provide a grasping planter with luxuries of the flesh. The way of purgatory, though that of a temporary gloom, opens to our true and eternal home ; it does not lead us from our country to make the too-late discovery, that we have been inveigled from the huts of our fathers, to bleach the estates of our taskmaster with the bones of his bondmen, in the unwholesome climes of a West Indies or a Guiana.

13. Allow me now to sympathize with the feelings of the holy Christians of Smyrna, who, at the martyrdom of St. Polycarp in the year 166, "took up his relics, more precious than the richest jewels, and deposited them decently in a place, at which may God grant us (said they) to assemble with joy to celebrate the birth-day of the martyr." Allow me to think with the believers of the primitive ages, that the sight of the relics of the glorious champions of the faith, naturally excite in us a generous emulation, in cherishing an ardent love of that Divine virtue and religion, which wreathed their brows with the laurels of their victories. To compare earthly with heavenly heroes ; would you tell me, that when the conqueror of Napoleon shall be numbered among the illustrious dead, and his corse is laid like Nelson's upon a car of triumph, the flags that he won from the enemy are carried before him ; and instead of the plumes of a gloomy hearse, the nodding plumes of his martial brethren are surrounding his coffin, while the booms of artillery remind of the fields of his fights, and of the smoke of all earthly glory ;—would you tell me that such a scene would not speak to the breast of a patriot ; and rather than see Wellington lain into an honourable tomb amidst the praises of a grateful country, he would wish to have him smuggled into a grave, neglected and forgotten ? And would not that man be laughed at who argued like you :—"Those brave soldiers that accompany the victor to his resting-place, will fancy, that in paying this tribute of veneration to the memory of their chieftain, they are substituting an act, which will supply in the stead of all future exertions for their country :—And this day's outward manifestation of their patriotism, will quench the inward flame which till now has burnt in their bosoms !" The flag of the victor of Trafalgar—his monument in St. Paul's, have often awakened in many a sailor a desire of imitating the example of England's honour. And as he would not deserve any reproof, because he felt a more glowing enthusiasm in visiting the tombs of a Moore or a Collingwood, than might kindle in his soul when standing

by the dust of a Marlborough or an Exmouth, why do you blame me, if, in revering the memories of the saints of God, the virtues of a Francis of Sales, an Ignatius, a Xavier, or a John Francis Regis, be more the stimulants of my zeal, than the no less sublime characters of a Vincent of Paul, a Charles Borromeo, or a Francis Borgia? And if I were to visit the relics of the former with an affectionate devotion, which I did not feel equally tender at shrines of the latter, for whom, nevertheless, my admiration is unbounded; in what am I reprehensible—in what do I merit your censure? Where, in all this, is there any substitution of outward formal acts—for inward and spiritual emotions? Give me some proof of your assertion, and I shall have something tangible to deal with. Speak to me the language of nature—address me in the accents of religion; but give me not words without either point or confirmation.

14. But you appear to cherish a very unaccountable dread of holy water. So, says the proverb, has a certain gentleman, whose name we never mention. He must feel very much indebted to you for the protection which you offer him. He is a great slave-holder, and general opinion has it, that all his slaves are black. A minister of the Church of England, however, has given it as his opinion, that a respectful and proper use of holy water, or when used as an emblem and a reminding token of the necessity of an inward purity of heart, may foster an enlightened piety, and nourish an elevated devotion. In page 168 of his *Essay for Catholic Communion*, he says:—"There is an early notice of holy water with approbation in *Numbers* v. 17. This rite, now used, was aptly figured by the waters of expiation, which did sanctify and cleanse the polluted. (*Numbers* xix. 18.) It is encouraged by King David: "Thou shalt wash me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow." (*Psalms* li. 7.) And St. Paul warrants it: 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer.' (1 *Tim.* iv. 4, 5.) What the apostle speaks of the benediction of meats, may be well applied to anything that may be sanctified, offered, and consecrated to God. St. Clement tells us, that this holy water is an apostolical constitution. And it is certain that the holy fathers believed it good, both for body and soul. In our Church there is enough to abate our prejudice against the hallowing, that is, the sanctifying of waters, in those words of the public office of baptism: 'Almighty and Everlasting God, who by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water, to the mystical washing away of sin.' And in the liturgy of Scotland, it is added: 'Sanctify this fountain of baptism, Thou who art the sanctifier of all things.'" Thus, sir, you see there is no

danger of the Church of divine truth being carried away by a deluge of holy water. Indeed, the taking of holy water, on entering our churches of religion, accompanied as it always is by the sign of the cross, calls to our recollection the ineffable Divinity, in His unity of Godhead and Trinity of persons, with the atoning sufferings of the victim of our redemption. It reminds us of Jesus, the fountain springing up to eternal life; that as it is He who washes us from our sins in the laver of regeneration, and in the waters of repentance; so we should never enter into the sacred temples of His praise, but with consciences cleansed from the defilements of crime, and hearts purified from all earthly recollections. Holy water is therefore a well-spring of devotion; a pure stream to those, who have not muddled understandings.

15. In alluding to works of supererogation, permit me to tell you, that your own practice, or rather omission, affirms, what your language would seem to deny to exist. For there are many counsels in the Gospel, which neither you, nor any other Protestant, ever thinks of following. And your reason is, because you find that they are not *commanded*, however much they may be *recommended*, by the Saviour. And if they be not commanded; when dutifully and affectionately complied with, the act of compliance is necessarily a work of supererogation. When you, sir, have sold all you possess, and given it to the poor; when you have made yourself a eunuch for the kingdom of heaven; when you have followed Christ, by the abandonment of everything on earth, in deed and effect; we will then come and examine with you, whether you have not accomplished, by God's grace, heroic deeds of virtue, for which you will reap a glorious reward in the kingdom of your God; but which you are not bound to perform, in order to merit the divine acceptance. And that the Almighty is often pleased, in our favour, to regard the good works of our charitable and saintly brethren, who apply them in our behalf; you would easily have learnt, had you read to any profit the histories of Moses, David, Jeremy, and other holy and illustrious characters of the old and the second dispensation. For even the Lord acknowledges his inability to strike his people, to use the strong language of Scripture, when their holy leaders, priests, and prophets, stood before Him to deprecate His wrath. How often, in the most tender language, is the Almighty propitiated, in begging Him to look not upon the iniquities of the children, but to remember their fathers, Abraham, Isaac, and Jacob. For the sake of David, does Solomon hope, that the Lord will not forget his anointed; and Jesus heals the servant of the centurion, on account of the humility and faith of the master, and the many benefits the latter had generously conferred upon the people of the Jewish nation. But you, sir, in the shortcomings of your charity, and

that of your religion, would deaden all mutual spiritual assistance and support; would destroy all saintly communion; would pall the affections of an Elias fasting and weeping for Israel; would pull down the uplifted hands of Onias praying for the people of his God; would close even the mouth of the dying Stephen, whose prayers, accompanied by the deprecating voice of his blood, ascended to the throne of mercy, and changed the participator in the guilt of his death, into the vessel of election, and the glory of religion.

16. Indulgences, as misrepresented by the always unfair and misstating opponents of Catholicism, might indeed justly merit the disapprobation of every one. Their abuse is severely censured, by the holy Catholic Church, now, as well as in the age of St. Cyprian; the sale of them is disgusting in the extreme; yea, equally as open simony is in the Church of England. But such as indulgences really are, they are truly incentives to the most loving piety. They impart no forgiveness whatever of sins, past, present, or to come, either of thought, word, deed, or omission. This, however, you appear candid enough to acknowledge; as you confine yourself to the accusatory statement, that "you know of no temporal punishment due to sin, which an indulgence can remit, which is not corrective;" and hence you conclude, that "Indulgences are the abrogation of our discipline, of the lessons by which we are educated for heaven." (p. 140.) Now, the practice of your Church would certainly lead any one to the supposition, that you knew nothing of any temporal punishment whatever, either for discipline or expiation. But if you were to study what were the practices of the primitive religion in the very first ages of Christianity, you would see, that for the commission of only one crime, a canonical penance of many years, sometimes of the whole life of a Christian, was appointed to expiate the remains of his guilt, or the temporal punishment yet due to the divine justice, for the grievous injury offered to his Maker; that this expiation was to be accomplished by constant and rigorous fasts, accompanied with banishment from the precincts of the sanctuary; that this canonical penance sometimes preceded, and very often followed, the sacramental absolution; that in fasting, weeping, and mourning, the entire remembrance of his sin might be blotted out in the books of the judgment of his God. You would then also learn from St. Cyprian and other primitive and holy writers, that extraordinary fervour in the accomplishment of these expiatory acts; that the solicitation of martyrs going to their crown, and begging pardon of the Church for the penitent, in consideration of the blood which was now going to be spilt for the love of their divine Master; that fidelity under persecution, and fortitude in suffering for the name of Christ; were the prolific sources of the curtailment of their afflictive endurances, and the causes of the

indulgences which religion then imparted. You would find that self-mortifications inflicted on the sinner, with so much severity and rigour, were not merely as antidotes against future poison, but were the bitter medicines of the remains of maladies whose danger unto death was already passed by; that otherwise these expiatory penances would never have been proportioned, by the canons, to the greatness of the sin; being prolonged, in some cases, for a certain number of years, and, in a few instances, unto the end of life. Now, though Church discipline may vary, the justice of God, which is its source, remains the same for ever. Hence still, as formerly, by the accomplishment of eminent works of penance, with singular fervour and devotion, we are encouraged, by the everlasting Church, to expiate what is due now, as in former times, to the divine justice for our sins. And through the sublime power imparted to her, of binding and loosing, the spouse of the Saviour is still empowered to accept in their stead, those effects of an extraordinary piety, which, where the spirit is willing while the flesh is weak, may be offered up in place of the expiatory deeds of a more severe, but not more loving, and tender, and affectionate repentance. But here again, let me not be wilfully misunderstood by the slanderers of the ancient religion of all their ancient Christian forefathers. "The graces of an indulgence," said the eminent Bishop of Clermont, "are granted only to supply for our weakness, and not to encourage it; to aid us in repentance, and not to discharge us from its obligations; to recompense our compunction, and not to weaken it. If our hearts be not broken by a tender and fervent conviction; if the measure of our grief bear no proportion to the greatness of our faults; if our love and gratitude do not supply the satisfaction of God's justice, to which weakness of constitution may render us unequal; if we be not humbled, and feel a holy indignation against ourselves, because we can do no more; if we be not resolved to accomplish yet for our God all that we are able; if we consult merely our own ease; and instead of encouraging in ourselves the zeal of faith and repentance, think too much of the weakness of the flesh; we exclude ourselves from the blessings of indulgences, which are the recompenses only of fervour." Whether this be not a doctrine worthy of the religion of the cross, and the parent of spiritual perfection, I leave to the decision of my readers.

17. Pleasing is the feeling to the labourer, that his work is well nigh accomplished; to the mariner, that the port is in sight; to the soldier, that one more charge will carry him to victory. And I cannot but acknowledge, that with no little joy I discover, that I have but one more objection against my religion to meet, and my task will be finished. I shall have replied to every important charge you have ventured against Catholicism. But how you could have imagined, that in confession there can

possibly be anything religiously objectionable ; that a duty, which of itself requires so much of preparation, and yet should be of such frequent practice ; which must be accompanied with a sorrow for sin,—a sorrow interior, supernatural, sovereign, and universal ; which must be attended with a resolution of avoiding sin most diligently for the future ; that a duty, which is so humiliating to the pride of man, and in itself is a punishment most afflictively severe ; which is so painful, that many are prevented from returning to the ancient religion of our forefathers, from a dread of what is so trying to the negligent and undisciplined heart of the lukewarm Christian ; that this you could dare to hold up to the public, as a kind of dispensation from that incessant supplication for pardon, that earnest and continual prayer for forgiveness, which is so necessary to enable us to comply with those obligations, which we are taught to be continually renewing, with a redoubled fervour, every time we approach to the holy tribunal of the sacrament of penance ; is what has filled me with amazement and disgust. If slothful Christians perform their duty in a negligent manner, let their own souls answer for their spiritual sloth, and not that divine religion which condemns their remissness. Yea, but even of the most indifferent ; even of the most criminal and wicked ; of depraved drunkards and debauched libertines ; how often has it occurred in the Catholic communion, that a ray of divine light has, at last, shone upon them ; and going to the feet of the ministers of religion, years of sin, like Magdalen's, have been expiated by a closing life of years of sorrow and repentance. Talk to us, sir, of running up a score ! What an expression to apply to a sacred institution ! You must have been dreaming of the scores in the taverns of Newark. But we have no bribery or corruption ; we have no such customs in the Church of God. You might as well, with the proud Pharisee, have employed such language to the pardoning and merciful Jesus. Where do you hear, but in the Catholic religion, of the restitution of property, years past stolen ? Where are you told of injuries repaired by some hand unknown ? “Confession is an excellent thing,” says the *Philosophical Dictionary* ; “a curb to inveterate wickedness. In the remotest antiquity, confession was practised in the celebration of all the ancient mysteries ; we have imitated and sanctified this wise practice ; it is excellent to induce ulcerated hearts to forgive, and to make thieves restore what they have unjustly taken from their neighbour.” Even Luther himself declared : “Sooner would I submit to the papal tyranny, than let confession be abolished.” (vol. ii. p. 272.)

18. But have not the obligations and advantages of confession been unfolded to us by many of the greatest ornaments of your own religion ? Thus, Bishop Andrews, preaching, in his court sermon, upon the text of St. John, xx. 23, “*Quorum remiseri-*

tis peccata," instructs, in the following language, his noble and royal auditory: "We are not, the ordinance of God thus standing, to rend off one part of the sentence. There are here expressed three persons:—1st, the person of the sinner, in 'quorum'; 2nd, of God, in 'remittuntur'; 3rd, of the priest, in 'remiseritis.' Three are here expressed; and where three are expressed three are required; and where three are required two are not enough.' It is St. Augustine that thus speaketh of this ecclesiastical act in his time: *Nemo sibi dicat*. Let no man say within himself, I repent in private, I repent before God, God who pardons me knows I repent from my heart. Then to no purpose was it said, Whatsoever ye shall loose on earth shall be loosed in heaven; then to no purpose were the keys given the Church of God; we make void the Gospel; we make void the words of Christ." I beg you, sir, to reflect a little upon this language, not merely because it comes from the lips of one of the most able of your prelates, but on account of the power of its unanswerable reasoning. Hence, in the course of my reading, I have not been surprised to discover, that the most exemplary, as well as the most distinguished, of the writers in your religion, were themselves particularly devoted and attached to this very duty of confession, which you denounce as a very poison to the spiritual constitution. Thus, I find it recorded by Walton, towards the close of his life of Hooker:—"About one day before his death, Dr. Saravia, who knew the very secrets of Mr. Hooker's soul (for they were supposed to be confessors to each other), came to him, and after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the doctor should give him both that and the sacrament the day following; to which end the doctor came; and after a short retirement and privacy, they returned to the company, and then the doctor gave him the blessed sacrament of the body and blood of our Lord Jesus." Observe now, I pray you, that in this passage Dr. Saravia and Hooker are represented as having been in the habitual practice of confessing their sins; that they were believed to stand in the relation of confessors or directors to each other; and that before his last passage, this most able man that ever your Church possessed, prepared himself for the reception of the sacrament of the Lord's supper, by accomplishing the duty of confessing his sins in private to his spiritual director, in exactly the same manner, as would be practised by any religious Catholic, who found himself in the same situation. Not only, too, does Hooker consider the absolution following his confession as safe and beneficial, but even as necessary for his preparation for his last communion; so that I have produced an advocate for confession in the greatest ornament of your creed.

19. Little less strong in favour of this divine institution, ap-

pear to have been the feelings of Chillingworth, as may be gathered from the following passage. Writing upon the same texts of St. John as have already been commented on in those words of Bishop Andrews which I have already brought forward, Chillingworth expresses himself in language equally conclusive. "Can any man (he says) be so unreasonable as to imagine, that when our Saviour, in so solemn a manner, having first breathed upon his disciples, thereby conveying and insinuating the Holy Ghost into their hearts, renewed unto them, or rather confirmed to them the glorious commission, whereby he delegated to them an authority of binding and loosing sins upon earth—can any one think, I say, so unworthily of our Saviour, as to esteem those words of his no better than a compliment? Therefore, in obedience to his gracious will, and as I am warranted and enjoined by my holy mother the Church of England, I beseech you, that by your practice and uses, you will not suffer that commission which Christ hath given to his ministers to be a vain form of words, without any sense under them. When you find yourselves charged and oppressed, have recourse to your spiritual physician, and freely disclose the nature and malignity of your disease. And come not only to him with such a mind as you would go to a learned man, as one that can speak comfortable things to you, but as to one who hath authority delegated from God himself to absolve and acquit you of your sins. If you shall do this, assure your souls that the understanding of men is not able to conceive the excess of joy and comfort that shall accrue to that man's heart, who is persuaded he hath been made partaker of this blessing."

"20. Surely, sir, you are not so ignorant as not to be aware that confession, in your Liturgy, is recommended to the sick; and is encouraged in those in health by the communion service of your religion. Only about four years ago, the Bishop of Exeter defended the power and advantages of priestly absolution; Dr. Graves has given a similar testimony in its favour; a small Protestant work, two years since published, called, I think, *The Flowers of Piety*, by Jeremy Taylor, gives particular directions for a worthy preparation for confession. Even John Wesley, who certainly has never, by any of you, been refused the character of a person who wished to draw much tighter, rather than to relax, the discipline he found in your religion, of which he was an ordained clergyman and university student—obliged all his members to a special confession of their sins. Defending the practice, he said:—"How dare any man deny this to be, as to the substance of it, a means of grace ordained by God? Unless he will affirm, with Luther in the fury of his solifidianism, that St. James's epistle is an epistle of straw?" (*Life*, vol. i. p. 262.) The following questions are enjoined by Wesley, to be put to each person by the leaders in the class-meetings; and you must

own they are questions of a very searching description. "What known sin have you committed since our last class-meeting? What temptations have you met with? How were you delivered? What have you thought, said, or done, of which you doubt whether it be a sin or not?" But then the Puseyites are pleased to assure us, that the absolution in the Church of England is not the Catholic remission of sin, but only the removal of a sentence of excommunication. As if we were quite so uninformed as not well to know, that no one in the Church of England has power to excommunicate, or to remove a sentence of excommunication, but a layman, Sir Herbert Jenner, or a judge of one of the ecclesiastical courts. To what extent do these gentlemen hope to impose upon the credulity of their unhappy admirers? The removal of excommunication, is the only portion of the Catholic form of absolution, which is purposely omitted in the Church of England; and it is omitted, because, as I have just mentioned, the power of remitting, or pronouncing ecclesiastical censures is reserved entirely to the ecclesiastical courts of the kingdom. Your present form, which runs as follows, has not one word about any excommunication whatever. "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

21. Confession is an object of aversion to those only, who either know nothing about it, but from the misrepresentations of our opponents, or are not truly sorry for the commission of sin. The penitent Magdalen rushes to the feet of her divine Master, and sees in her humiliation before men that manifestation of her loving repentance for her manifold iniquities, which, due to the offended majesty of her God, will gain for her the mercy and compassion of the meek Saviour of mankind. The prodigal goes forth, and does not hide his shame, recording it only to the ear of his offended parent; but even before the servants of his father he manifests his contrition and his crime. The first converts of the apostles openly declare their misdeeds, and two only are found, who, in the insincerity of their hearts, tell a lie, not merely to man, but to the Holy Ghost. Indeed I question whether an instance is to be found, either in the Old or New Testament, where some confession before man, has not been the companion of a conversion before God. And since its abolition among Protestants, it has not been inappropriately remarked, that confession, having been both a sweetening chalice, as well as a cup of affliction, there has hardly ever been known any repentance from grievous and manifold enormities, which has not ended in relapse. Or else, the afflicted mind, which could find no balm for its wounds, whilst there could be no

revelation to a physician, and there could be no revelation to a spiritual physician, where it was discouraged to think that he had received a faculty from heaven to prescribe for its spiritual disorders; has found its relief in insensibility to its wretchedness; and insanity has palled the power of its sorrow. For the truly contrite heart requires something beyond its own silent grief. It feels so keenly the loss of its God, that it would vent itself somewhere in an open avowal of its misery. When it looks up, and thinks it beholds suspended over it the sword of the justice of that Being whom all the riches and the glory of the earth could never have propitiated, and only the blood of the Son could reconcile to his creatures; that God, who can be moved to mercy only by a contrition which even the just man is apt to apprehend that he himself has never yet thoroughly experienced; the contrite heart of the sinner must have consolation somewhere; it must have the support of encouragement. The apprehension of the ministers of religion for the true convert to his God, is not that by the confession of his crimes, he will think that his labour and discipline are completed; but rather, that grief of heart will urge him to too much. Before you again dare state that confession is an encouragement to iniquity, show me in your communion a Thais in one continual torrent of tears, in every act of her life, pronouncing those affecting words, "Thou who hast created me have mercy on me!" Show me your high-born in the weeds of mourning; show me your princes humbled to the dust; show me your nobles exchanging their robes and their coronets for sackcloth and ashes; show me your Francis Borgia, your Ignatius, your Andrew Corsini, whose faults which they mourned over would have been virtues with you. Then tell me that confession conducts to laxity, leads to remissness. Where has confession been even partially discontinued, and morality has not suffered? It was neglected in France; yes, while the clouds of infidelity were gathering. It for a time became less common in Ireland; and Dr. Doyle tells the legislature of the country, that it was when a partial rebellion was in preparation. The clergy apprehended a coming storm, because by their most animated entreaties, they could not draw many of their people to penance. Puseyites beware. Cease your howlings. Try not to weaken the energies of the most faithful friends to order, the Catholic clergy of Ireland. They have no reward but their God. Their recompense is in the discipline, in the virtue, in the perfection of their flocks. The end of their hopes is in heaven; the virtues of their people, more precious to them than gold, are the links that bind happiness to their hearts; and they make their people virtuous by leading them to confession. Sure I am that no people but a Catholic people—that no Catholic people but such, over whom religion held an extraordinary influence, would ever have endured one half of what Catholic Irishmen have pa-

tiently suffered. Try but a portion of their afflictions upon the Protestants of England; send them to perish in the ditches, on the highways, and along the hedges of this country; tell them that their future covering, for what you care, shall be only the canopy of heaven; and England to-morrow will be up in arms. If the Catholics of Ireland, said Mr. Burke, were not a most singularly patient, long-suffering, and virtuous people, on one fine morning their tyrant masters would have been swept into the sea. And there is nothing more calculated to encourage the soul to forbearance, long and extraordinary—to fortify it against the dreadful afflictions caused to it by man—than that tribunal of confession which has been so disgustingly maligned. There, we are reminded of what our sins have merited at the hands of an offended Deity; there, we are taught and encouraged to blot out our iniquities by daily, frequent, and fervent prayer, by frequent self-denials, and many self-mortifications; there, we are told, that if we would be saved, we must become the followers of a crucified Master; that the way of the cross is the way to heaven; that what is atrociously unjust, as coming from the hand of man, is eminently just when permitted by the justice of our offended Creator; and that the tribulations of this life, if borne out of love for our suffering Master, will gain for us an eternal weight of glory, proportionate with the fortitude and resignation we have displayed during the course of our pilgrimage to our heavenly country.

22. Such, sir, was the doctrine of the Holy Catholic Church, “at the period when Luther and Zuinglius blew the first blasts of the trumpet,” a trumpet which was not like the clarions of the Levites, sounded for a memorial to keep the rest of the Lord; but to throw the whole Christian world into a most desolating confusion. It is true you have endeavoured to justify the rebellion of Luther against the divinely-commissioned witnesses of the truth, the bishops of the Church of God, by stating, that when Luther found his writings were condemned by the holy see, he appealed to a general council, which you say was a proceeding neither heretical nor contumacious. Really you are trifling with your own great talents, or with the credulity of your readers. Where does the council of Constance, or any other council, permit an appeal to the assembled bishops of all Christendom, except in a case of that singular difficulty, where, from a great and fatal schism being apprehended among a large body of the bishops of religion, it is deemed expedient and necessary for the preservation of unity, that all danger of so dreadful an evil should be cut off, by a general meeting of all the prelates of Catholicism? When did the discipline of the Church ever permit and encourage the absurd and the monstrous idea, that a general council might be lawfully appealed to by every factious sacerdotal author, who, in the pride of his own self-sufficiency,

was neither contented to yield to the judgment of his immediate prelates, nor even after making an appeal to that superior authority, to the chair of St. Peter? What arms would you place in the hands of every dissenter from your orthodoxy, of every self-opinionated parson? Your Church allows a clergyman, if convicted of heresy by his bishop, to appeal from the court of his diocesan to the metropolitan see of Canterbury. But, according to your doctrine, if also condemned by the vicar-general of the primate, he has nothing to do but to appeal to a general council, or a general convocation of the clergy; and meanwhile, as the latter are preparing to try his case upon the Greek Kalends, he may set up on his own account as a teacher, and a master, and Reformer in Israel, and lead as many as he can from the bosom of a Church in which he was a faithless minister, and from which he is now an apostate. Who would not rather ten thousand times be the illustrious, the eminently saintly, and the humble Archbishop Fenelon, than the apostate monk Luther? The former, the amiable, the loved, the admired, the ornament of his country and religion, ascends the pulpit of his cathedral, and commands his own work to be destroyed, when the successor of Peter, who honoured and revered his virtues, with tears in his eyes, was obliged to condemn his writings.—The latter, proud, arrogant, and overbearing, offers a public insult to that chair of unity, to which he had himself appealed, with a promise under his own hand, of receiving the judgment of the Pope, even as if St. Peter or Jesus Christ himself were to speak by the lips of the chief pastor; and having betrayed the religion of his divine Master, he goes out and suspends his allegiance to his God; he breaks his vows; he seduces religious women; he gives himself up to impurity and debauchery; and sullies the pages of his works, with language which would make even a strumpet blush; with impiety that only Lucifer could rival. I leave those who have read his writings, to say, whether I exaggerate his case one tittle.

23. I have now, sir, delivered my sentiments in answer to every portion of your book, which as an unprovoked attack upon the ancient religion of our forefathers, demanded a reply. I have accomplished my task with boldness; more boldly perhaps than our opponents have anticipated; more boldly than I would myself, did I not feel that you had compelled me to speak without reserve. You have not only traduced our religion, but have endeavoured to show that the pretended errors of our faith, should also deprive us of the rights of our citizenship. You have not only attacked the temple of our worship; but you would close in our faces the temple of national justice. No longer must we pass between the wind and the dignity of your truth. Much more might I say, but I will reserve it for another occasion, provided you have the courage to meet me in argument. At the same time, I do not recognise the right of any

other person, who may wish to obtain your favour and patronage, to lay any claim upon my attention. It is you who have misstated the truth; and it is for you to defend your own positions. If I have noticed, in the course of my answer, some of the accusations of Dr. Pusey, and other living writers, whom I have mentioned by name, I am perfectly ready to justify my strictures; but must expect them, in return, to confine their remarks to those points only, upon which I have felt it my duty to canvass their opinions. I have neither time nor health to answer whole volumes of theological rubbish. Anything anonymous, either in pamphlets or reviews, I shall neither notice nor even read. I have placed my name on the title-page of this work; reluctantly, inasmuch as I do not wish to attract any public notice; but boldly, as I court every responsibility. God knows, I have no interest to serve in defending this cause. My temporal obligations to Catholicism are less than none. My hopes cannot possibly anticipate more than I have yet received. The last straw I am indebted for, will never break my back.

24. In speaking of the followers of Dr. Pusey, I have called them Puseyites. I have done so, not employing that name as one of reproach, but because I find, that by that appellation they are characterised in the writings of members of their own communion; and I know of no other by which I could designate them. To call them English Catholics, to please the Hebrew Professor, would be perfectly ridiculous. That title is secured to us by the language of nations; by it we are known in every portion of the civilised world; even any English dictionary will tell you, that a Catholic is a person in communion with the see of Rome. If the Puseyites, therefore, will plume themselves with our feathers, it becomes my disagreeable office to pluck the jackdaws. But if I call them only Protestants, I do not distinguish them from the Ultra, the Evangelical, and the old High Church party, and they like distinction.

25. But among this perverse generation of Puseyites, far be it from me to include a learned, devout, exemplary, and most worthy class of clergymen in the Protestant communion, who admire many of the ingredients of ancient truth which are to be found in the system of Dr. Pusey, while they reject his vile prejudices, and deprecate his vulgar and coarse attacks upon the ancient religion of all our common forefathers. These can discover much that is great, good, and excellent in Catholicism; and what prejudices of education prevent them from yet accepting, they do not coarsely abuse, as, after all, they feel they may be yet misinformed upon those portions of our belief and practice, which appear to them disfigured with superstition and error. If, like the Puseyites, they in somewhat imitate the splendour of our religious services; they also admire the spirit which formed those sacred ministrations. They speak too the vir-

tues of their own hearts, by their kindly and exemplary demeanour, by their mild and gentlemanlike deportment, by charity to God, and charity to their neighbour. There are some of this exalted character, whom I quite admire; they are as much my superiors in virtue, as they are in talent, and every excellence. Nothing would afflict me more, than if, in repelling the rabid insults offered to Catholicity, by Dr. Pusey and his sect, I inflicted a single wound on the feelings of these Protestant clergymen, whose honourable bearing is as high, as their escutcheons are without spot.

26. At the same time, I feel very well assured, that every unprejudiced reader, in viewing the language, which, in this work, sorely against my will, I have oftentimes been obliged to employ, will mark that it has never been such, as the provocation received would have fully extenuated. If I have indulged in a sarcasm, it has been united with pleasantry; if I have uttered a reproach, it has been in the vivacity of good humour. I have all along borne with me the feeling, that he can afford to be invariably good-natured, who has nothing to apprehend but hard words in place of strong arguments. Had, however, your book been differently written; had an evident desire been manifested of giving to the public a fair statement of the true character of our doctrines and their results; had the pastors of our religion been treated by you with honour, and a due respect been shown to the chair of Catholic unity and communion; you would have found me only but too conciliatory in my reply; only too ready to reconcile religious differences and dissensions; only too anxious to meet the generous wishes of a noble heart. I should have almost feared, lest, in my ardent longings for a reunion of so many of my beloved fellow-countrymen with the ancient religion of all our common forefathers, I might be too ready to imitate the imprudence of a priestly Jonathan, rather than the wary, though not less holy and zealous caution of a sacerdotal Mathathias. The arguments of the Puseyites are raging winds, which make us draw the robes of the sanctuary closer about us, while we smile in pity on the Bore's that would wish to blow them from our shoulders. Whereas a kind and brotherly invitation to admit them amongst us, to discuss in calmness and deliberation the subject matter of our differences, would immediately brighten our countenances in a glowing sunshine; would make us put off for a season the garments of spiritual dignity and power, while we discussed as friends and affectionate associates, the readiest means of filling up all the fountains of our disputes, and of blasting for ever the rocks of our contentions.

“Præi, viamque Dux salutis indica:
Sequemur. O sit una mens fidelium,
Odor bonus sit omnis actio, tuis
Id innuit rosis operta charitas.”

THE END.





